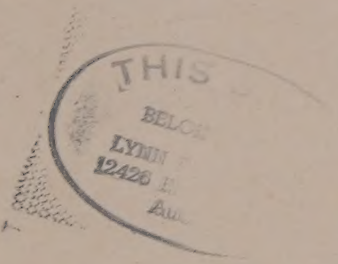
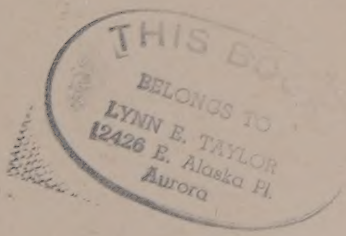
BETHEL SEMINARY LIBRARY
3 0513 10018 8263

102


THIS
BELO
LYNN
12426
Aur


THIS BO
BELONGS TO
LYNN E. TAYLOR
12426 E. Alaska Pl.
Aurora

THE FINDING OF MOSES.

MOSES

THE MAN OF GOD

BY

D. R. DUNGAN.

ST. LOUIS
CHRISTIAN PUBLISHING COMPANY.
1899

Copyrighted, 1899,

By CHRISTIAN PUBLISHING COMPANY.

CONTENTS.

Chapter.		Page.
	Introduction	5
I.	The Antecedents of Moses . .	9
II.	The Early Life of Moses . .	19
III.	Moses in Midian	47
IV.	Moses Returns to Egypt and Performs Wonders	57
V.	The Exodus	89
VI.	The Reception of the Law at Mount Sinai	98
VII.	The Journey to Kadesh-Barnea	123
VIII.	The Work of the Spies . . .	133
IX.	The Wilderness of Wandering	145
X.	The Journey of Israel Back by the Gulf of Akabah and then North to the River Arnon .	161

XI. The Conquest of the Country East of Jordan 176

XII. Possessing the Land on the East Side of Jordan . . . 198

XIII. A Review of Some of the Teachings of the Law 215

XIV. Moses' Final Charge to Israel 238

XV. Moses' Farewell 257

XVI. Opinions of Many Concerning Moses 279

INTRODUCTION.

In the study of biography and history we should note the mistakes and the failures as well as the features of wisdom and success. We can learn from both, by avoiding the error and accepting the truth. A strong soil will grow rank weeds. A man of great strength of character will go far astray if headed in the wrong direction. Hence, in the study of Moses, if we shall find points which are offensive, we must remember that he was human, that he was a man of great strength, of great passions, and that a full and impartial account of his words and ways has been given. Though he was a child of destiny, in that God had selected him to deliver Israel out of bondage, yet he is made the arbiter of his own destiny, and held responsible for his missteps.

He had a great nature and had a great work to perform. And when his whole life is before us, with all its temptations, duties and dangers, it is astonishingly free from weakness and blunder. His advantages were the very best in

some respects, but in some ways he was sorely tried. Let us with patience follow this most wonderful of the sons of men. We have neither time nor disposition to stop for any modern criticism which denies his existence or work, or even changes the account of his life in any matter of importance. Ninety-nine per cent. of all competent criticism accept the account of the life and work of this great man, substantially as given in the Bible, including Josephus and other ancient writers of learning and respectability.

And yet we may be permitted to account for some things which are merely mentioned in the Scriptures. From Josephus and Jewish legend we have much to assist us in gathering and compiling the facts respecting the character which we are about to consider. If, at any time, our imagination shall outrun the facts, it will be remembered that facts, not fancies, are to be the basis of all correctly written history and biography.

In the Bible we have the life of Moses so interwoven with the affairs of Israel that we scarcely get a good view of the man himself. It is our aim, therefore, in this work to bring

out the man MOSES, that we may get acquainted with the leader and law-giver of the people of the Jews. We will remember, too, that while he was a great man, he was a *man;* that the greatest of men are *men*. It should be further borne in mind, too, that inspiration is not to produce moral results in the person thus endued. God does not compel any man to be good. In all cases men have been made responsible for their own righteousness and spirituality.

MOSES.

CHAPTER I.

THE ANTECEDENTS OF MOSES.

PERHAPS it is correct to suppose that God had different tasks for his peoples to perform; that he wished the Greeks to give philosophy, the Phœnecians to give letters, the Romans to furnish law, and the Hebrews to teach the world religion. At any rate there was a time in the history of human events when the men of providence led off in the duties which seemed to have been assigned them. That God has made choice of men as well as nations for certain duties, is well attested in history. It is also further evident that God's selections have been the very best. When he chose Abraham not only to lead him away from the beginnings of idolatry, but to make him the father of a great people through whom the world should be blessed, he probably selected the best man in

the world for the work he had for him to do. For faith, humility, integrity, financial wisdom, fervent devotion under all circumstances, courage and splendid military ability, the world has not given us his superior. Of course, with the calcium light of the Scriptures thrown upon his life, some flaws are to be seen. We can not see how he could get the consent of his own mind to permit Sarah to be taken as the wife of another man; and even agree with her on that deception simply to secure himself from danger. And yet he did that both in Egypt and Philistia. But, when his whole life has been presented, without neglect or apology, and we consider the times in which he lived, he stands high in view of the civilization of all the ages. It will be remembered that he lived a hundred years after he became known to history, and in all that time we have found but a few flaws in his character. He surely stood high above the average life of his age. And, perhaps, there is no one of us who could match honors with him. Of such a man's posterity we have a right to expect great things.

After the wanderings of this man through Mesopotamia, Armenia, and his settlement in

Palestine, a drouth sent him and his nephew, Lot, into Egypt, till the time of plenty should come again. They found a higher civilization than they had anticipated. The people of that country retained the knowledge of these "the two brothers," their servants and camels. As to the dynasty then in existence, there is some uncertainty. Of one thing only are we positive, and that is that we have been in error on the subject of Egyptology. And as this is not a work in which to discuss such a grave question, I will do no more than give my opinion on the subject and pass along.

As I view it, then, Abraham was in Egypt in the early part of the twelfth dynasty, and two hundred years later, in the close, and before the rule of the Hyxos chiefs, Joseph, the great grandson of this mighty patriarch, was sold into Egypt, and afterwards became its high-priest and premier; and soon after, his father and brothers were brought into that country and were settled in the land of Goshen. Manetho, followed by Josephus and others, here places the 13th, 14th, 15th, 16th and 17th dynasties. And yet for all this period we are able only to find the record of six kings:

Salatis, Beon, Apachnas, Jannes, Assir and Apophis. This makes a great reduction from the usual chronology, and yet the learned are becoming well satisfied that the good old historian suffered himself to be misled. All the facts which have come down to us can be easily satisfied by the account found in the Bible, but the guesses from tradition occasion much trouble. In the fall of 1889 I was introduced, in the Boulac, to the mummy of Rameses II., as the gentleman who was a boy with Moses. But he was too young by several hundred years to have had any acquaintance with the Lawgiver.

Not only so, but the Pharaoh reigning at the time of Israel's escape from Egypt was left in the Dead Sea; and this did not happen to Rameses nor any of his family so far as we can know. If one will carefully read Ex. 14: 4, 10, 17, 23, 28; Psalms 136: 15, he will be sure that either the Bible is in error or that our Egyptology is in need of repairs.

The Shepherd kings deal mildly with Israel, but they do not control Upper Egypt. Aames ruled in Upper Egypt, and after an effort he subdued Ethiopia, or in part absorbed it by

marrying Nefertari, the princess. After this he descended into Lower Egypt and made himself ruler of it also. This placed him over the whole country. Finding the descendants of Jacob on the northeast portion of his land, and learning something of their origin, he became alarmed, lest by their rapid increase they should become dangerous to his kingdom; lest they should join some opposing force, and thus go out from his control. He arranged to render them dependent, and exact work as tribute. Canals are to be digged and bricks made, and cities are to be built. And these demands enable him to put them to very hard work. But it does not decrease their numbers, but seems to conduce to their rapid growth.

Aames has a son by the name of Rames, and he demands that this people shall build a city in his honor. This is the Rameses of the Scripture. They also built Pithom, which served as a treasure city. But with all the toil and hardship, Israel grew the more rapidly. Seeing his failure to reduce their numbers in this way, he fell upon the plan of having the midwives strangle the males at birth. These skilled nurses were under the direction of

Shiphrah and Puah. But the children were not killed, and when arraigned, the midwives said that the women of Israel were smarter than those of Egypt, and they were either not called, or the birth had taken place before they arrived, and therefore they had no chance to fulfill the king's orders. And we may suppose that they would not have committed murder any way, and yet there was probably much truth in their report. The king, finding that he was not succeeding in this way, issued another order that all male children born among the Israelites should be drowned in the Nile, but the females should be saved alive. This is a terrible condition for the descendants of Jacob. They had been reduced to penury, then to tributary conditions which amounted to slavery; they are without the means of defense; they have to pay a high rate of taxes for the ground on which to raise their food, and give very much of their time in the service of the king and his nobles.

During this time God permits natural law to take its course and thus provide deliverance. Pearls are born of pain. Earth's great leaders and reformers are produced by the throes and woes of the afflicted. Amram and Joche-

bed, Levites and of the tribe of Kohath, have a little girl called Miriam. She is bright and clever, but a boy has come to abide with them who has been saved from the hands of the stranglers, but now the evil day has come, for the child which is expected, if a son, is to be killed anyway; for him there is no help. How the children show the conditions of their parents before birth. At the demand that the midwives should strangle all the males they complained and talked; and yet there was no great fear, as the means of escape appeared to them. But the second order begat sullen silence, great determination and heroism. See the marks in the sons; Aaron is loquacious, but not firm. Moses is quiet, determined, thoughtful, unflinching.

It is easy to believe that, in the case in hand, the king has craft and courage to encounter. From the daughter and two sons of Amram we may be sure that he was no ordinary man. If he had lived in a building with one room, it would have been easy to know all that was going on in his house. But his ability to protect the child for three months, indicates that he was a man of position among the Israelites, one who

would not be readily suspected by the Egyptians. To inquire into his private business would be to invite trouble. We may suppose that he and his wife had been schooled in all the traditions of the nation. They knew of the revelations of God to Isaac and Jacob and Joseph, as well as the promise made to Abraham. In addition to this, it is reasonable that God had indicated to them that there was one to be born about that time who would be the leader of the nation and restore them to their own land. And so earnestly had they prayed over the matter, that they had come to expect that their own child should be the one. Perhaps it was late at night when the child was circumcised, for there was no cry heard. The few Hebrews who knew of the birth of the child seemed to care but little; their lives had been so embittered by the hard bondage that they had ceased to look for divine blessings. They had no fellowship of any hope; they had no time to hope; they had scarcely time to weep for their miseries. Those were expensive times for that people; they could not even afford the words by which to relieve themselves of the burdens which were breaking their

hearts. It is not wonderful that Moses was a man of action rather than words. To hate oppression and tyranny seemed to be in his blood and bones. It is said that Hamilcar Barcus of Carthage taught Hannibal when he was a child to hate Rome, and even made him swear, at the age of nine years, that he would be its enemy all his life. And so was Moses trained from his earliest moments to plan for the deliverance of his people, even at the expense of Egypt.

Humanity needed a great man for a leader. The time had come for more truth to be thrown upon the balances. Principles of justice rather than might must become the standard of government. The divine preparation for such a leader and law-giver was keeping pace with the ever-increasing necessity. As we look at all this from the standpoint of natural forces, nothing seems strained or hampered. And yet as we now glance back over the centuries, God seems to have arranged every thing, so that at every step in the progress of events there was divine interposition. Not that miracle was wrought, but that there was a superintendence of powers which made all things work for good. Abraham had been taken away from his people

as idolatry began to develop among them; Israel was sent into Egypt and removed from the idolatry of the Canaanites, at a time when Egypt was almost entirely free from any tendency to that corruption. And now that it is coming into the land, God's people must be removed. The divine plan is either to remove the temptation from the people or remove the people from the temptation. Later, he uses national force for the destruction of the evil. Such were the demands of the age, and such the preparation to meet them. The old way is followed: a combination of events produces a man, and the man produces a reformation, but God is the author of the good which results.

CHAPTER II.

THE EARLY LIFE OF MOSES.

The protection of the house of Amram was sufficient for a while. But when Moses was three months old he would occasionally make too much noise for safety. Something must be done; to keep him there was impossible; he would be found and killed. Their sorrows were increased as the dangers were multiplied daily. They had been fearless of the king's command, but new conditions were being developed, and the father and mother began to plan for the protection of the child. Miriam has gathered the papyrus and a little ark is made, and it is plastered with slime, and in the morning, before day, the mother and sister go to the Nile at a place where the daughter of Pharaoh has been known to go with her maidens to bathe; the babe is nursed, as the mother then feared, for the last time; he is put to sleep, placed in the little craft and it is tied to the flags in the edge of the stream. But what a prayer is that offered by the mother as she

kisses the brow of the sleeping child and commits him to the keeping of her God, the God of Abraham, Isaac and Jacob! But she must hurry away. Already in the dawn could be seen the coming of the princess and her troop of waiters. While her heart was sinking within her she goes a little way up the stream and around a bend, but leaves Miriam where she can watch and be able to report as to the result of the plan. The agents of the king would destroy the child, but these are women, and one of the number has the authority to act her pleasure in the matter. Yet hope is tremulous. But Miriam, with the shrewdness of her mother and the courage of her father, awaits to see and then report. As the princess comes, Miriam seems to be on the way back home from an errand, but stops for a moment at a little distance. As they are preparing for the bath, the child is discovered; one of the maidens is sent in and the ark is brought to the shore. As the babe is lifted he makes, to the womanly heart of the king's daughter, his own pleading. He was beautiful, and as he wept, the princess takes pity; knowing it to be a Hebrew child, yet she took it in her

arms and kissed it again and again. Miriam takes in the situation.

It was more than curiosity that took Miriam

THE FINDING OF MOSES.

back down to the water's edge again. Of course she just joined in the admiration of the child, but was careful to betray no evidence of direct interest except in behalf of the princess. "Most adored Thermuthis, would you like me to find a nurse for the child?"

"Yes, go quickly, and find for me a competent nurse from among the Hebrews."

She did not seem to walk or run, but rather flew up the bank and across to where her mother was already concealed. Miriam's face was sunshine, and the mother knew at a glance that the news was good. Before this she had been hiding in the flags, waiting with awful emotion, while the minutes had appeared like hours. Could we have the prayer of the mother-heart it would stir our souls to real worship. She did not say her prayers, she prayed. Her soul was wrung with agony; all sources of hope and help were gone but God. But He who heard the cry of Hagar, who could not look towards her son lest she should behold his dying struggle, heard the low-voiced cry of Jochebed that morning and sent help in good time. How nearly she betrayed everything as she arose to meet her daughter, saying,

"What is it, my child? does your little brother live?"

"Oh, yes, mother, the princess pitied him and kissed him so many times, and I saw tears running down her cheeks. And she told me to go quickly and find a nurse from among the

Hebrews. Now I will go back and tell her that I have found one who will come directly." The mother came with as much leisure as she could command, and bowing to the earth said to Pharaoh's daughter:

"What is thy will, most noble Princess; I am here to do thy pleasure."

"My maidens found this child in a little craft. I will adopt him. He is beautiful. He shall be called Mosheh, for I have drawn him forth. I wish you to take him and nurse him for me and I will pay thee thy wages. And when he is weaned bring him to me. Show me where you live and I will have my chariot driven that way sometimes that I may see him."

They are waved aside and are about to depart, when Miriam said to the princess, "See the ark, can I have it, I will keep it for thee, and when the child has been weaned he will be delivered with the ark."

The request was granted, and mother and daughter returned to their home. Amram meets them on the way, and when they are in the home again they give praise to the God of their fathers, believing that every good gift and every perfect gift comes from him. Aaron is

playing about the door, but was not acquainted with anything that had occurred. Miriam could keep the story to herself, but Aaron would have told it in some moment of forgetfulness. He knew but little of the awful agony of his sister, and knew not the depression of the father and mother during the past few weeks. But the sun seemed to shine on all sides of the house that day. They were laughing and crying by turns for days.

"Isn't he a beauty?" said the mothers who came to that home. And when he was old enough to be put out of doors and to play around, as it was known that he was being raised for the daughter of Pharaoh, he was admired by all who passed by. Even Egyptians would stop to gaze on the beautiful child. Men of noble birth would say, "He is the only perfect child I ever saw. God has favored him and that is why he is spared." Well, it was a long time before his mother thought him old enough to wean. Many times when the princess called at the house of Jochebed to see her adopted, and would ask if it was not time to bring him to the royal court, she was told that Hebrews, some way, differed from all the rest

of the world. The children had to be nursed a long time before they could be put on the diet of the older people. As Mosheh was doing so well, she was willing to let him remain. The mother could give him all her time; her wages were good. She kept him till he was four years old. She loved him and had a magnificent salary, and wanted to tell him all about the Hebrews and the promises of God to their fathers, and the providence in keeping him to deliver Israel from their terrible bondage. Over and over again, he heard the same story until it was impressed into his mental existence and became a part of himself.

It had not been known to the king that Thermuthis, his daughter (by his first wife) had been preserving the life of a Hebrew child intending to adopt it as her son. But when he was presented to her at the weaning, knowing that it must then be known, she went to her father and told him of the wonderful child that had been given her by the sacred river, and that she had been made to understand that as she had no child of her own, God had given him to her as a successor to him; that no one could be born of woman who would be

worthy to be his successor, and, therefore, he had been sent from heaven as a present from the God of Egypt, conveyed to them by the sacred river. When the king saw him he was charmed, and, knowing the purity and truthfulness of his daughter, and then looking again upon the child in all his unadorned beauty of human perfection, he said: "My daughter, thou art the favorite of heaven, and it shall be as thou hast said." And with this, having hugged the child to his heart, who seemed to know nothing of fear, though in the presence of the nobles of the court, he took the crown

MOSES BEFORE PHARAOH'S DAUGHTER.

and said, "Let us see how the coming king shall appear with the symbol of authority upon his head." Suiting the action to the word, he placed, with his own hand, the crown of Egypt on the head of the little boy. All were astonished when he took it from his head and smashing it in his hands, threw it to the ground, while he showed every sign of indignation. Then came from behind the king a venerable scribe, who had been regarded as having knowledge of coming events. He spoke hastily and in rage: "King of Egypt, thou who knowest how to rule the greatest nation of the earth, and art worthy to rule all the nations of men, I told thee once before of the danger of this hour. This is the child which I saw five years ago in my dream. He is not a gift of the Nile, neither did he descend from heaven. He is of the Hebrews; every feature declares him to be a descendant of Abraham. I told thee of his coming, but to my warning thou hast paid no attention. See! he despises the glory of Egypt, he will greatly injure the land. Let me render the last and best service of my life by destroying him now."

The king called to mind the prophecy re-

ferred to, and was dazed, and without authority to command himself. The scribe was in the act of snatching the child from the arms of the king, who was so irresolute for the moment. But Thermuthis, seeing the peril of the child, caught him and bore him out of the reach of the scribe. The king was now aroused from the temporary stupor and ordered the coming heir to be taken to a safe place. The people, however, were greatly divided concerning this mysterious one who was pointed out to them as the coming ruler of the nation. While he was perfect in form and movement, and his eyes sparkled with an intelligence far beyond his years, yet, as had been suggested by the scribe, every feature and form and motion indicated that he was a Hebrew. They were envious of the race. Every plan possible had been adopted to prevent their increase, but the greater the hardships the more they grew, and the more of the males they killed, the greater the number were born which escaped the hands of the assassins. But, on the other hand, what were they to do? In the course of human events the king would die, and there was no one to take his place. He was the only heir

apparent. They could easily believe that he was to be a great man, and that what he did with the crown was only the act of a child of less than five summers. And the king himself favored the boy, gave him the needed protection and provided him with all the advantages of education possible at the time.

Thermuthis had unbounded love for the child, and so came to love his parents. It was by suggestion from her that Amram was promoted to a place among the king's responsible agents, and he lived in Rames, the city named for the king's son, who was then dead. It was the pleasure of Thermuthis to go twice a year to that city and leave Moses for a number of days with his old nurse. Had God ordered it thus? It would appear so indeed. It was necessary for him to know all about his people, how they came to be in Egypt; all the wrongs they had suffered, and the promises which had been made to Abraham; and, no doubt it seemed to her as if God had raised him up on purpose to free the people from their bitter slavery. It was a time for him to renew his knowledge of the Hebrew as it was spoken by the Israelites. These were occasions, too, in which he could

see and understand the nature of the servitude of his people. This went on from year to year, and when he came to maturity he knew all the conditions of all the peoples in Egypt, and fixed his heart on making things right some day.

There was nothing wanting in the educational opportunities of Moses. All that was known about the sciences, history, geography, etc., and the languages spoken by the nations known to them, was taught him. He was trained in all the features of warfare. Believing that he was to be king of Egypt, he accepted readily and gladly every opportunity to become educated in the highest sense. He was not only trained mentally but physically. He was tall, of large frame, and muscular by nature; but with the training he received, was more than a match for any other man known in the world. He knew his place and power, wanted to rule, believed in himself that he was competent to rule. He was of high temper, and was always liable to get into trouble on that account. But as he was the adopted son of the daughter of Pharaoh, he had but little to contend with. Those who would have opposed his will knew that it would not do, so he had

things about his own way. He wanted a wife, and yet dared not marry. It would have cost him his place to have married one of his own nation, and there was no neighboring princess to be persuaded into that holy alliance.

The priests had caused a great deal of prejudice against him and had made many to believe that any prominence granted him would be to their detriment. They said, if this man shall come into power over the nation of Egypt, he will take his own people and lead them back to their own land, and we will be deprived of all their work. And here are hundreds of thousands of able-bodied men whose time and muscle belong to us. But the opportunity of distinction comes. The Ethiopians came down the Nile and made war with the Egyptians. After a few battles, in which the Egyptians were beaten, they seemed to lose heart and hardly made a stand against the enemy anywhere. It looked as if they would all become slaves. At last the queen of Egypt, as the king was then dead, asked the elders of Israel to council, and when they had prayed, it was revealed to them that Moses was their only hope. This was reported to the scribes and

priests of Egypt, who agreed that God had given them a like revelation. They thought Moses was the most competent man, and also hoped that he would be killed in battle, and that they would accomplish two things in this choice; first, drive off their enemy, and second, get rid of Moses, of whom they were afraid; so they said they had a revelation that he was to be the general.

Up to that time, the Israelites had not been admitted into the army, from a fear of their unfaithfulness. But now, as they were to be led by one of their own number, they thought they could be trusted. Moses proceeded immediately to reorganize the army. He left out the nobility, paid no attention to titles, but gave position to men of ability. Whether they were from the palace or from the brick-yard made no difference to him. Some of the Ethiopian armies had gone down the Nile and were threatening the lower part of Egypt, but the bulk of the army was yet south of Memphis. The army of Egypt, however, had been taken to the west and north, and could not return except by crossing the country or by way of the Nile, which was deemed the only practica-

ble route. This was guarded carefully by the enemy. The other way was across the sand hills from the west, which were infested by venomous serpents, which it was believed would destroy an army in a march of twenty miles. These were small, bronze-looking creatures, which would dart up in the air and had credit for being able to fly. Moses knew the condition of the country, and the fact that the enemy was prepared to defeat his men if they came to them on the route expected. So he gathered a large number of birds known as the Ibis. They lived principally on snakes, and the serpents were afraid of them. These were carried in baskets to the edge of the district and let go in lots. As the snakes were hidden away they progressed, and in this way came to a place some fifteen miles south of the lower pyramids, and fell on the rear of the enemy, completely surprising and routing the Ethiopian army. It was necessary for them to return up the river to reorganize. But Moses followed them so closely that they did not get into battle array for a thousand miles. Arriving at last at their capital city, they found refuge. The Egyptians, now that they had a taste of victory, were

determined to take Ethiopia, and, this time, not make them a dependency, but enslave them. Also the foe had many Egyptians with them whom they had taken in battle. These were left in the rear under proper guard, so that in falling upon the enemy Moses would first have to injure the Egyptians. And it seemed impossible to gain anything in the march, as they had stripped themselves of all the burdens, and because of their fright were competent to continue a forced march all the time. Moses lightened the burdens of his own men as much as possible, and both armies lived off the country in this chase and flight. A few skirmishes occurred on the way, which resulted always disastrously to the Ethiopians. Finally, however, they reached the Royal Palace City, Saba (called Meroe by Cambyses), which was encompassed half round by the Nile, and also protected by the rivers Astapus and Astaborus. These streams were so related to each other that the city was nearly on an island. This fact, with the heavy walls along the river banks, made the city a very strong one. Moses was close to them when they came to their home place, and took nearly one-third of their

number captive within a few hundred yards of their own capital, as they were not able to cross the river fast enough. Runners had preceded the army and great provisions had been made against the possibility of the siege. The country for a short distance below, and a long distance above the city, had been stripped of all substance competent to sustain life in man or beast. And when the army of Ethiopia had passed, the people were prepared to destroy their own homes to prevent them from falling into the hands of the Egyptians.

Matters soon grew serious. Moses hoped to provoke them to sally out of the city to recapture their own people, and so frequently left them in sight of their friends. A number of small battles were obtained in this way. In all of them Moses was perfectly victorious, and also retained the prisoners. He would have been willing for an exchange of prisoners, and to have returned, but the enemy would not agree to it. But what was to be done? To live very long in that country was an impossibility; to storm the city was thought to be impracticable by every one but Moses. They made it their daily business to tantalize the

Ethiopians to come out; arrows, spears and javelins were thrown over the walls; but to very little effect. There was one point in the city which became very attractive to Moses. Even in the time of battles he had noticed the face of a woman above the walls. Her bearing was queenly. She looked on Moses with admiration, though the army of her father was melting down before him. From those who were chased by him she had come to know that he was not only the leader of the opposing army, but that he was heir apparent to the throne of Egypt. Every morning and evening it was the duty of Moses to properly reconnoiter that part of the city, not because there was any suspected weakness in the wall, but it was a nice place to ride. He had not appeared anxious to attack the city at that point, for he had ordered his men to throw no missiles over the wall at that place. He rarely passed that way that he did not see that same anxious face. His men had come to confide in him to the utmost. And now that he is so reticent, they felt sure he was planning the ruin of his enemy, and that in a short time the city with all its plunder would fall into their hands.

It was earlier one morning than usual when Moses made his tour around those parts of the city—too early, he thought, to see the face of the young queen. But she saw him and sent a truce to him. As they were unarmed, Moses accepted them without the attendance of a guard. He alighted from his horse and received them with knightly courtesy. The senior he recognized as a general in the army of the foe. He had been close to him in battle, and it was fresh in the mind of the senior as well. He bore the marks of the occasion.

"For what have you come?" said Moses.

"May it please the greatest general in the world and the coming king of Egypt to hear me patiently for a moment. The war is serious. The king will not capitulate,"—

Moses is in a rage and stops him, "Why, then, have you come to me?"

"We have terms, and we wish to submit them."

"Yes, yes, I have been willing all the time to exchange prisoners."

"But that is not our message. The princess, who is heir to the throne, has sent us."

"And what would she have me do? Surrender?"

"Wait, my lord, wait one moment. She admires you; she has seen you every day from that minaret. She believes you are the greatest man in the world. My lord, she loves you, loves you to desperation. She wants you for a husband as well as king."

Moses stood bolt upright and looked away into space, and then said: "I have seen this beautiful woman, and am sure that she is worthy, though her father is a tyrant. But I cannot accept of any offer now but the delivery of the city, the freedom of the prisoners and indemnity for the war."

"If you accept of the alliance, all else will follow."

It was finally agreed that the following morning at break of day Moses would meet the king, his daughter and the escort at a place just across the river from the city, but out of sight of the army. During the night Moses commanded 2,000 of his men to lie in ambush at a certain point where they could give him assistance if he should need it. But they were not called for. He met the king and the

beauty, heard her speak, and all was agreed to. They would return again to their dependency; arrangements were made for indemnity which were not very exacting, all prisoners were restored, she accepted the religion of Moses, and in a few days thereafter they were married. Light boats were constructed and the army of Egypt returned. The house of Pharaoh and all the Egyptians were well pleased for a time, except the scribes and priests. But the people of Israel were in a rage. They were disgusted with Moses; many of them thought him to be a traitor to their cause. His father and mother were dead. Neither Aaron nor Miriam met him, and would not have recognized him if they had. Possibly they never forgave him entirely. Just a little jealousy or envy, or both, in the wilderness called it up again (Num. 12:1): "And Miriam and Aaron spake against Moses because of the Cushite (Ethiopian) woman whom he had married: for he had married a Cushite woman." Let no one confound her with the Midianite in the peninsula.

Moses, however, was happy, for he was sure that some day his people would have a chance to see what he would do for them, when he

would come into power. Notwithstanding their opposition to him, he did them kindness whenever it was his privilege. And not unfrequently even Queen Nefertari was wroth with him for those acts which were so favorable to the Hebrews. But he left off caring for himself when he found that his beloved Tharbis was falling into disfavor at the Egyptian court. She was beautiful, attractive, faithful, benevolent. But out of envy the court despised her. This was also employed against Moses. The priests and scribes once more aroused themselves against him, insisting that he ought to be killed. They said, If he is left in control of our country he will change all our customs, he will free his own people, they will be chosen for rulers, and we will pay the penalty for the years of toil we have already received.

Thermuthus, who adopted Moses, died. This robbed him of a never-failing friend. Still, he believed the stories of his mother and the recitals of his father, and that he was himself a child of Providence. So he feared neither the wrath nor the envy of the court of Egypt, but with every opportunity assisted his people, believing they would understand him in that

way, and, when the time should come, they would rally around him and assist him in the struggle that would make them free, and fulfill the promises which God had made to Abraham, Isaac and Jacob. He is sick of the vaporings of the court. Manliness and virtue had certainly fled. His wife, the faithful Tharbis, was true to death. She is young yet, but her affection for Moses and the envy of the people against him wore upon her. She is sick, and, if the physicians did not poison her, at least she died very shortly. Poor Moses was accustomed to trial, and yet he was not prepared for this. He had lost father, mother, and the daughter of Pharaoh was gone; and now the wife, the only woman who ever swept all the cords of his heart at once, is silent and cold in a strange land.

Just at this time Nefertari died, and the throne was claimed for the young son of the king. Nefertari had ruled with so much wisdom and was in such repute in the land that any child of hers was readily accepted as the proper king. Amenhotep I. became king, and from that time the prospects for Moses to become ruler of Egypt were small. And yet

he did not abandon the thought readily. It was not for the glory of ruling, but for the good of his people and that he might better the condition of the world, that he wanted to rule. Hence, he deemed it better to suffer whatever of sorrow and disappointment might come to him that he might make the best of his chances. But for the assistance which he constantly gave the Hebrews, the priests and the scribes would have ceased their opposition to him. The young king was very envious of him, and sought every way to destroy him. Moses did not fear his wrath, for he believed that if he should remain faithful to his duty God would bring all things right at the proper time. The king and the people used cunning against Moses, for they were afraid of his power. They felt that if they should banish him he would lead an insurrection and, possibly, seize upon the throne. Hence, they sent artful persons among the Israelites to poison their minds against him. This work was entrusted to the scribes, who had always been his enemies.

Moses felt that he must be true to his people, however they acted towards him, or the blessing

of God could not rest upon him. And, besides all, he loved them. They were bone of his bone; to them belonged the covenants and the promises of God, and he chose to share their afflictions. He felt that it would be a delight to him to suffer with them, to toil on the brick-yards, work in the canals, anything, if only he might enjoy their fellowship. He believed that God had great things in store for them, and that through them should there come one who should be a blessing to all the nations. And to enjoy relationship to such an anointed one of God would be greater riches than all the treasures of Egypt.

The years pass by and Amenhotep assumes the reign. He was haughty, insolent, shrewd, selfish. He drew the line nowhere except at the success of his own measures and his own interests. Yet Moses endured, as seeing Him who is invisible. Though he were friendless, he trusted in the Lord. He knew his cause was right and believed that his heart was right with God. The court of Egypt had always been corrupt, but now it was worse than ever. Knowing the high temper of Moses, the king sought every opportunity to vex him, hoping

that he would do something that would enable him to apprehend and kill him. As a mere matter of power, Moses felt sure that he could defeat the king, seize the throne and reign over Egypt in spite of all they could do. Would he not be justified in doing so? Would not this be the better way for him to deliver the people out of bondage? Would you wonder if such thoughts came into his mind? But would that please God? That was the line drawn by Moses. Possibly, however, it might please the Lord for him to lead the people out of their bondage? Why not? No great thing could come to them except at their own request and effort. Finally, it occurred to him that it would be better to know their thought on the subject. He could not lead them back to their own land unless they were willing. To know their own mind on the subject he must go to them and talk with the elders and the more thoughtful among them.

With this feeling in his soul he went out to see his brethren, and the first scene was that of an Egyptian whipping an Israelite for some trifling offense or for nothing at all. He called to him to stop and permit him to know what

the whipping was for. The task-master simply turned and looked at him, and then continued the bastinadoing. Moses looked this way and that, but saw no one, and then went up and wrenched the instrument of cruelty out of the

MOSES SMITING THE EGYPTIAN.

hand of the ferocious man. The struggle grew apace, and Moses gave him a stroke with the instrument, and the Egyptian fell down dead. He liberated the Israelite, and the two buried the Egyptian in the sand, both agreeing that nothing should be said about it. But time had been delayed, and he went back to the palace.

But he returned the next day and witnessed what made him sick at heart, two Israelites were striving together. He sought to put them at one again, saying, "Strive not with each other; ye are brethren. We should be united against a common enemy." But the one who did his brother wrong resented the intervention, saying, "Who made you a prince and a judge over us?" It was said with the intention to insult him. Moses came nearer, that nothing would have to be said in a loud tone. But his action was mistaken, and the man said: "Are you going to kill me as you did the Egyptian yesterday?"

CHAPTER III.

MOSES IN MIDIAN.

MOSES was sure from this that it was known that he had avenged Israel on the Egyptian the day before, and feeling that the Israelites were not ready to accept of his assistance in their liberation, he started to return to the court, but was met by those who were friendly to him, who told him that some Israelites had carried the news to the king, and that the king was arranging to have him killed. He turned to leave them. They gave him provisions and help till he was out of the country. Now that he has time to think it all over, he began to wonder as to the meaning of all these things. He had been sure that he could lead them back into the land promised to the fathers, and had no idea but that they would gladly accept of deliverance at his hands. But now he is deserted of all, and stands alone, without friends in the court of the king or among his own people.

He feels that he is an aimless wanderer. In

the thoughts of the day and in the dreams of the night his past life comes up for review. He did not feel that if his life was to be lived over he could do any better. He knew that he had been too ready to resent an insult, that he had been headstrong; but that he was able, on the whole, to do better did not appear probable. Could it be possible that his father and mother had been deceived in the purpose of his life? that he came to the court of Egypt by mere accident? It must be that God was not pleased with him, and that he is now sent away because of his unfitness for the work which he had hoped to accomplish. He feels that it is impossible now for him to go to Egypt and accomplish anything at that court, or that Israel would follow him. Hence, there was nothing to do but to wander on. He turns down on the east side of the Red Sea, and so continues day after day, sometimes finding wandering shepherds, who share their scanty food with him. Finally, one day he came to a well of water, and was sure, from the signs about it, that it was used as a watering place for stock, and that there must be people living in the vicinity. So he sat down and waited.

He had fallen into a reverie and was not watching the occurrences, when, raising his head, he saw a large flock of sheep being led by seven maidens. Poor fellow! he trembled when the first one came fairly into view. "Tall, handsome, and, for all the world, she has the queenly appearance of my Tharbis, now sleeping in Egypt. These are not Ethiopians; they have the features of my own people." But he waited in silence. They drew water for the sheep, filling the troughs. It was scarcely more than midday. But they had come thus early to be sure to get water for the flocks. It was at the dry season of the year, and many flocks had been brought there for pasture. Every day the water was muddy before all the flocks went away. And the strong, rude shepherds usually compelled the others to wait till their flocks had been satisfied. So this work of the maidens was soon interrupted by nine men leading flocks to the same place. They drove away the maidens and their flocks, and begun to water their own.

This was more than Moses could bear. He had been exercised on the subject of oppression, and he could not sit still and see wrongs of that

kind. So, arising, he addressed the men in the language of the country and denounced their cowardliness in very vindictive terms. Words flew fast, and temper rose quickly, and about ten men were soon in proximity for other than purposes of friendship. Several of the nine had to be helped up, and all retired with the latest style of monogram in their faces. Moses was untouched, and proceeded to assist the maidens in watering the flocks led by them.

Reuel, the grandfather of the girls, asked how it was that they had returned so soon. They said: "An Egyptian helped us." And they told about his great strength and heroism, and, especially, Zipporah could not tell enough about it. She knew he was an Egyptian because he had been shaved recently, and the Midianites and the Arabs did not cut their beard. And while they were yet telling of this noble man, Jethro, the father of the maidens, came in and had the friendly traveler called for that he might rest and eat bread with them. He was delighted to find that these were descendants from Abraham by Keturah, and that the father was then priest of Midian.

Reuel was the Patriarch, but he turned over the priesthood to his son, Jethro, *the excellent.*

Moses found the house of Jethro a delightful home. All were anxious to reward him for the kindness shown and to assist in redressing his wrongs which he had suffered in Egypt. Hobab, the oldest of the children of Jethro, was with the flocks and herds in the east, and to that country they would all journey the coming year. Zipporah was offered Moses for a wife, and he was urged to take charge of the business. As there was nothing now to excite his ambition, this seemed the better way of life. At any rate, he was tired of public life, and found the charming solitude of the desert suited to his soul for a place of rest. He had always a taste for letters, legends, biography. He had kept all the traditions of his fathers. The stories which had come down through the patriarchs, Adam, Seth, Enosh, Kenan, Mahalel, Jared, Enoch, Methuselah, Lamech, Noah, Shem, Arpachshad, Shelah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abram, Isaac, Jacob, Judah, Prez, Hezron, Ram, Aminadab, etc. He had also kept all the families in the descent, and now that he has leisure, and no

want of means, it became a passion to gather all the facts connected with the race, since the dawn of human existence. He had special advantages in this respect when they were east of the Gulf of Akabah. It was a delight to him, also, to live among a devout people. Jethro had all the patriarchal forms, with one exception, that of circumcision. They maintained that, though Abraham gave that rite to Isaac and Ishmael, he had not done so with the sons of Keturah. And, as they had descended from Midian, they did not believe that it was for them, and, perhaps, had only been given to the others as a punishment.

It was a strain on Moses' nerves for a while to do so little. The peoples in all these fields were peaceful. Just now and then there were some adjusting of rights as to pasturage. In the east they met, occasionally, some of the descendants of Esau or Ishmael, who were making their living by plunder. But the people of Jethro were in such numbers and such proximity as to be quite well protected. He is put in command of the business of his father-in-law, and right well did it prosper in his hands. It was a great school for this leader of

the race. He was not fit to lead a great people into the higher walks of civilized life when he left Egypt. But he has plenty of time now, among the everlasting hills, to commune with nature and with nature's God. He learns more of astronomy, geology, botany and zoology than was known in Egypt. The great principles of sociology were impressed upon his mind. He could see that Patriarchal forms of government would do for the infant race, but the time must come when a great people must be regulated by a just code of laws. It was plain, too, that the people were not competent yet to form those laws or regulations under which they were to live. On the other hand, it was painfully evident that a monarchy would not do. If the people were to submit to the wish, or the whim, of one man, the condition of the masses would be that of slavery. And, from what he had known in the court of Egypt, unlimited power would ruin any man or set of men. But the greatest benefit of this isolation from the busy world was in the study of himself which it induced, in his relation to himself, in relation to his fellow man, and in his relation to God. These lordly hills seemed to him a divine

camping-ground, where the angels were wont to come and delight themselves in the handiwork of the Creator. Day after day his heart communed with God, and the pleasures of a monarch were not to be compared to the soul elevations and ecstatic pleasures which were his. To be alone with God, and to see the mind of God outlined in his handiwork, became more to him than palaces and fawning multitudes.

After many years it seemed to Moses that he was doomed to die in permanent separation from his people. He longed to see them again. His sister and brother had certainly ceased to hate him for having married the princess of Ethiopia, and if they were alive it would be a great pleasure to meet with them. But he finds no opportunity to go; the home preferred by Jethro was in the east and far away from Egypt. He was comforted, however, in the birth of a son, and called his name Gershom, indicating that he was a sojourner among a strange people. As it was not the custom of the Midianites to circumcise their children, and as it was a mark of disgrace to them, Moses took the child and circumcised him when his

wife did not know it. After a few years there was another son born to them, and he named him Eliezer—God is my help. The circumcision of this son was neglected, as they were at that time living with Jethro, and there was no opportunity for secrecy as in the other case. Time went on till the boy was several years old. Moses was disturbed in his dreams about his unfaithfulness in that respect.

MOSES AND THE BURNING BUSH.

In the summer he led the flocks of Jethro to the west part of the Sinaitic peninsula, to Mount Horeb. The pasturage was delightful, as the shepherds were afraid to go there. It was thought to be the home of God, that is, when he came down to the earth he always stopped

there. They were afraid of his presence. But Moses did not feel alarmed on that account. He said: "I have tried to do right in the sight of God, and why should I fear to stand in his holy mount?" He thought, at any rate, that they had their fear from superstition. But one day he saw a strange sight: it was a thorn bush on fire, and yet though it blazed for a long time it was not consumed nor was it in any way injured. He drew near that he might understand this strange thing. But he was addressed out of the fire: "I am the God of Abraham, of Isaac and of Jacob. This place is holy, put off the shoe from off thy foot." Moses humbled himself, prostrating himself on the ground. God said, "I have seen the affliction of my people in Egypt, and have heard their cry, and I will now send thee to deliver them, and bring them into this holy place, that they may worship me here. After that thou shalt lead them into the land that I promised to Abraham, which shall be to them a place of peace and plenty."

CHAPTER IV.

MOSES RETURNS TO EGYPT AND PERFORMS WONDERS.

MOSES was not now ready to undertake the work which he had coveted forty years before. Then he regarded himself as in every way fitted for that work. He had strength and knowledge; he was feared in Egypt; he knew what the people wanted and was prepared for leadership. At least that was his view of the matter. But during the period of exile or sojourn among the Midianites, he had had many opportunities and much leisure for study. Having learned much more than it was possible for him to know in Egypt as to the necessities of the people, he now saw difficulties in giving laws to them and directing the government during that period, which he had not dreamed of before. Like most men, as he became aware of the dangers, and therefore more fit for leadership, he lost his conceit. Not only so, but the ambitions of early life had nearly subsided. He did not care for the honors, and did not

wish the care and worry it would cost him to be at the head of a nation. He neither wishes the place, nor feels competent for it. As his knowledge had gone up, his opinion of himself had gone down. He was oppressed with the message which he would once have hailed with delight. Possibly, too, he had swung to an opposite extreme. Many have done the same thing. His blood is not as hot as it was before, and he is reaching sunset and feels that there will not be the time necessary for the work proposed. He felt that his future was in the past; that the strength and courage of his early life had fled, never to return again, and as wheels do not turn from water which has flown, it would be better for him and the world that he should be permitted to remain in quiet the few days left him on the earth.

He is not a man to disobey God, and yet he felt that a better selection might be made, and that he might be permitted to go down and see his people and then return in peace to the flocks in the wilderness. It is wrong for those who have passed a life in study and preparation for work to sit down in the enjoyment of the knowledge which they have gained, and thus

selfishly withhold their blessing from the world.

He knows but little of the condition of Egypt at the time. And God tells him that they who sought his life are dead. This does not refer to Pharaoh alone, but to the scribes and priests who were his enemies from the time of his birth. And all the time of the communication from the burning bush, he was wondering what he would say in reply. It was after much deliberation that he said: "Thou hast greatly honored the fathers of my nation; thou hast made them the objects of thy providential care, and made covenants with them; and yet my people have been unworthy, and because of our wickedness we have been many years in bondage, and they are not better now than they have been these many years, or more worthy of thy help and care. Indeed, before I left Egypt it was my desire that I might be instrumental in thy hands in their freedom, but they thrust me aside and would have none of my help. At that time they had good reason to believe that I could help them. And as they would not hear me then, will they now be more willing to listen? I was then connected with the house of Pharaoh and had been the leader of the army,

but now I am an old man. And they will say to me: 'By what authority do you come? and who hath sent you to us?'"

From the burning bush the answer came: "'Say to the elders of Israel, 'I Am hath sent me;' tell them that 'the God of Abraham, Isaac and Jacob hath heard the cries of his people and hath sent me to deliver them.' Go to the land of Goshen and gather the elders of Israel together and say to them, 'The God of Jacob hath appeared unto me saying, I have surely visited you and have seen that which is done unto you in Egypt, and I have said, I will bring you up out of the land of Egypt, and out of your affliction, and I will bring you into the land of Canaan, unto the land which flows with milk and honey, and they shall hearken to you, and you shall go in with the elders unto Pharaoh, and shall demand of him that he let my people go three days' journey into the wilderness that they may serve me, that they may offer the sacrifices which I shall require at their hands.'"

But Moses hesitated. The difficulties which now rise up before him like mountains would scarcely have been molehills in his younger

days. Finally he said: "While I do not know the present ruler of Egypt, yet he is the persecutor of my people; it is his hand which is pressing them into the earth, and I cannot see that he would listen to me in their behalf. It will occur to him at once that it is only a feint to get the people out of the land, and then to set up a government of our own."

But God said: "I know that he will not hear thee, but I will put forth my hand and smite Egypt with all my wonders which I will do in the midst thereof, and after that he will let you go. I will also give this people favor in the sight of the Egyptians, and when ye go ye shall not go empty; but every woman shall ask of her neighbor and of her that sojourneth in her house, jewels of silver, of gold and raiment, and ye shall put them upon your sons and your daughters. It is just that for the labor which you have done for them, these many years, payment should be made."

"But my own people will not hear me," said Moses; "they would not listen to me when it was reasonable that I could help them; and now that I am without power or prestige they

would have no confidence in my power to do them good."

The answer came back: "What is that in thy hand?" And he said, "It is my staff." And the voice said, "Cast it to the ground." He did so, and it became a serpent, coiling itself round and round, and lifting its head above its body as if in readiness for an attack. Moses fled from it, but the Lord said, "Put forth thy hand and take it by the tail," and he did so, and it became his staff again.

It is well for men to use the means they already have. If we are fit for God's use he can give us weapons, and open for us doors of opportunity to do his work. And the more we use them the greater our faith in the results which God can bring forth. It is ours to plant and to water, but God gives the increase. Let us do the work and leave the results with him. It was the very thing that he needed. And the Lord said, "Do this in the presence of the elders of the people." Moses has no answer to make in words, but he looks into space, as if in deep thought, or as if wondering if this is a real occurrence or a dream. But the Lord answers his silence: "Put thy hand into thy bosom."

And he did so, and when he took it out it was leprous. The Lord said, "Put it back again," and he did so, and when he took it out it was free from leprosy as before. And the Lord said, "If they will not believe thee for this first sign, then they will believe because of this second, and if they will not believe these two, then thou shalt take water from the river and pour it upon the land, and it shall become blood upon the land."

Still Moses hesitates. He sees difficulties somewhat enlarged, and feels keenly his unfitness for the work which he is called to do. Finally he ventured one more response: "Lord, I am not eloquent; I have never been noted for my ability in speech; really I am slow of speech; nor since thou hast spoken to me is it different with me." But the voice said: "Who made man's mouth? or who made man dumb or deaf, or seeing or blind? Is it not the Lord? now therefore go, and I will be with thy mouth, and teach thee what to say." Moses said: "Send, O Lord, by the hand of him whom thou wilt. There are many thousands far more competent for this work than I." But the Lord was angry with him, and said: "Is there not

Aaron thy brother, the Levite? He can speak well, and, behold, he cometh to meet thee. I have already appeared to him and given him directions how to find thee. Now go forth to meet him, and return with him into Egypt, and he shall be mouth and spokesman unto thee, and thou shalt be to him as a teacher; thou shalt tell him what to say and he shall speak for thee. Thou shalt take this rod and perform these wonders, and Aaron shall be prophet to speak before thee." As the communication ended the blaze stopped, and Moses is left to wonder at the strange occurrences and the divine communication. The more he tried to solve the mystery the more he could not understand it. Once he would have rejoiced at such a communication; it would have been in the line of his ambitions. He had longed in those days for the society of his people, and would have enjoyed leading them into their own land above everything else. Why all this should have been deferred for so many years, and why he should now be required to undergo all this hardship at a time when he was longing for rest, he was not able to say.

But he determines to follow the divine lead-

ings, and if God wants the remnant of his days in this arduous work, he feels that it must be rendered, for he has respect unto the recompense of reward. He would once have been pleased with the crown of Egypt, but he had come to despise such things; far sooner would he suffer afflictions with the people of God. Leaving the flocks with the under-shepherds he returned to the house of Jethro and said: "I must go and see my people in Egypt: the God of our fathers appeared to me in the Holy Mount and commissioned me to return to Egypt and lead the descendants of Jacob out into this place to worship." He had expected that there would be strong opposition to this, but contrary to this, Jethro said: "Go, and God Almighty be with thee, and bless thee, and make thy name great, and give thee success in the defense of thy people."

So taking his wife and two sons he set out for Egypt. On the way he fell sick, and in the delirium of the fever during the night the Lord appeared to him and told him that his sickness was because he had failed to keep the covenant which had been made with Abraham, and that his son Eliezer must be circumcised or it would

be impossible for him to recover. In the morning he told his wife all about the communication of the night, and that he had circumcised the older one when she did not know it, and now as he was not able to perform this rite, it would devolve on her to see to it. Though she felt humbled by this requirement, she took a sharp flint and performed the service, and said: "Thou art a husband of blood to me." From this time Moses rapidly recovered, and was soon able to resume his journey. But now, counting over the dangers and hardships of the journey, he thought it better that Zipporah should return to her father and await his return from Egypt, when he would lead his people to Mt. Horeb. She prepared to return, and in her farewell to the man she almost worshiped, she said: "Thou art my husband, bound to me by the blood of our son."

Perhaps it will be well for us to stop and look at Egypt for a moment before we journey with Moses to that place of danger and hardship. Not many years after Moses left Egypt, the then reigning king died, and left his son, Thotmes I., to rule the people. He was not less ambitious than his father, nor did he draw

the line anywhere but at the success of himself and his kingdom. He was supremely selfish, very shrewd, and of great skill and courage in war. He had a trouble to settle with the Ethiopians; also, he had gone through Palestine and Assyria. Everywhere he had been victorious; had added great wealth to Egypt, and made his name a synonym of glory. Not only so, but the idolatry which had been brought into Egypt by his grandfather he had greatly encouraged, and had added to it the idolatry he found in the East. And, as he brought many prisoners from the countries he visited in his wars, they were permitted to bring their idolatry with them, and thus become a snare to others. But he had died and left the throne to his son, Thotmes II., who was the reigning monarch who oppressed Israel at the time, and who found a watery grave at last.

During these times the priests had large influence over the masses. They were the only educated class. But, while they kept up the old forms of bathing three times a day, having their bodies shaved once a week, and putting on a suit of clean linen every morning, they were little more than whited sepulchers,

for, in themselves, morally, they were a mass of putridity. Sorcery had become one of the arts in Egypt, and the king surrounded himself with these wonder-workers, and the men skilled in the black art became the pride of the court.

From the many treasures gained in battle, and the large number of slaves in the land, it could be said, almost without a figure, that the people of Egypt waded in luxury. As for the people of Israel, their condition could scarcely be worse. They were without books, without teachers, without the means of defense, without all the means and forms of respectability. They had about lost respect for themselves, and come to feel that they were an inferior race.

Zipporah is returning home, and Moses is on his way to Egypt. He met Aaron on the way, and they related to each other all the trials which had occurred in the life of each from the day that Moses left Egypt. They were burdened with the weight of the commission under which they were called upon to act. In one respect they felt relieved. God was to direct the work. In this way they would have but little responsibility. To give his messages,

and do the things directed, belonged to them, and the results were his. On their return to Egypt, they assembled the Elders of the people, and gave them a full account of all that had occurred, and a full statement of what the Lord had said to Moses at Horeb. They also performed the wonders which the Lord had appointed, and the people believed and rejoiced in the thought that the Lord had seen their affliction, and had determined to return them to their own land. Moses and Aaron were now to go to Pharaoh, and make their pleading before him. This seemed a hardship. They knew his character, and, from a human standpoint, there was not the slightest hope of the accomplishment of any good. He was sordid, sensual, selfish. Still, they were to follow God's orders, and were responsible for nothing beyond that. To gain an audience with him was no easy task. He was either on a campaign or a debauch, and they had to wait and watch for the opportunity to present their message to him.

At last the hearing is granted, and the servants of the Lord informed him, in a courteous and yet direct way, of the purpose of their

visit. Moses gave him an account of all he had done for Egypt; what he had done in giving them victory over the Ethiopians, and that he was once near the throne, and could have claimed it and held it as his right. To which Thotmes replied that he cared nothing for what he had done in the past, and but little for what he aimed to do in the future. In his opinion, Moses had shown himself unworthy to stay in Egypt by leaving it under the circumstances referred to, and, so far as he was concerned, he did not see that their visit was of any interest to him. They were at liberty to retire as soon as convenient. As to permitting Israel to go three days' journey into the wilderness, he would do nothing of the kind. When he came to the throne, he found them tributary slaves, and he intended to retain them as such. "As for your God, I do not know him, nor will I let Israel go."

Moses insisted that they had been prevented by their tasks, for many years, from performing those services which Jehovah required at their hands, and that unless these duties should be performed, pestilence would break out, and many of them would die, and in that way the

king would be a loser; that it would be far better for him to permit this furlough from service than to lose them altogether. To this Pharaoh responded: "I will have no more of it. The people are many, the work we have assigned them is great, and we cannot and will not dispense with their services; and you are not at liberty to go among them, and thus detain them from their work." They returned to their people, and Pharaoh sent his officers to increase their burdens, and require that the tale of the bricks which they had made should now be fulfilled, and, in addition thereto, they should find the straw in the fields used in their construction; and he said to his officers: "Increase their burdens; they are idle; leave them no time to listen to idle words and vain promises." This communication was delivered to the people, their tasks were increased, and they were sent abroad throughout the land, gathering stubble for straw, while their taskmasters were urgent, saying, "Fulfill your work." And the officers of the children of Israel, set over them by the taskmasters, were beaten because the bricks were not made as before. These officers presented their petition

to Pharaoh, saying that we did all that it was possible for our people to do before we were compelled to go into the fields and gather stubble in place of straw. But he was angry,

UNDER THE TASKMASTERS.

and said, "It is because ye are idle that ye say, 'Let us go and sacrifice to the Lord.' No straw shall be given you, and yet ye shall deliver the tale of bricks." Returning, they met Moses and Aaron, and told them where they had been, and the evils that were befalling

them because of the message communicated to Pharaoh by them, and said, "You have put the sword in the hands of the Egyptians to slay us, and our condition is far worse than ever before. It were better, Moses, that you had remained in the country of Sinai." Moses was vexed, and went to the Lord with his petition, and presented the whole matter in prayer. The Lord said to him: "Now thou shalt see what I will do to Pharaoh, and how he will let you go. I am Jehovah. I appeared unto Isaac and Jacob as God Almighty, but by my name, Jehovah, I made no covenant with them. I have also established my covenant with this people, to give them the land of Canaan, the land of the sojournings of their fathers. I have heard the groaning of Israel, and have seen their bondage, and I remember my covenant with Abraham. Now go, and say to the children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians. I will redeem you, and deliver you with great judgments, and I will take you to me for a people and will be your God. I will bring you into the land concerning which I affirmed to Abraham and Isaac and Jacob that it should

be an heritage for their children." But the people were in haste. Their tasks were upon them, and their taskmasters were in sight, and so they listened not to Moses for anguish of spirit and for cruel bondage.

The night was passed in prayer and supplication, and in the morning the Lord said to Moses: "Go in and speak unto Pharaoh, that he let my people go out of this land." But Moses answered: "Even the children of Israel have not hearkened. How, then, shall Pharaoh hear me? He knows not thee, and has refused to let Israel go." But the Lord gave Moses and Aaron a charge to Pharaoh concerning all the tribes of Israel, saying: "Speak thou unto Pharaoh all these words that I have told thee. I have made thee a god to Pharaoh, and Aaron, thy brother, shall be thy prophet. I will harden Pharaoh's heart, and multiply my signs and wonders in the land of Egypt. I know that Pharaoh will not hearken unto you, but I will lay my hand upon Egypt, and bring forth my hosts out of all the borders of Egypt, and they shall know that I am the Lord when I stretch forth my hand upon Egypt, and bring out the children of Israel from among them."

But delays in all such cases seem to be grievous. That demand in human nature that all our wishes shall be accomplished in a day, makes us unwilling to bide the time of Jehovah, or to wait reasonably for the accomplishment of our desires. But they went before Pharaoh, and did as the Lord commanded. Aaron cast down his rod in his presence, and it became a serpent. The king called in his sorcerers and magicians, and they did in like manner with their enchantments. Every one of them cast down his rod, and it became a serpent. But Aaron's rod swallowed up the other rods. But Pharaoh's heart was hardened, and he hearkened not unto them.

They were told to go to Pharaoh again in the morning. "As he goes out unto the river brink, meet him there. Take with you the rod, and say to him, The God of the Hebrews has sent me to thee, asking that thou send my people away into the wilderness, for thou shalt know that I am the Lord; and my hand shall be upon the rivers, and they shall be turned to blood, and the fish shall die, and the river itself be made to stink, and the Egyptians shall not be able to drink of the water." But Pharaoh

scoffed, and waved them aside. Aaron took the rod, and extended it towards the streams, and the pools, and the ponds of water, and they became blood, and there was blood instead of water. The magicians were again called for, and they showed wonders similar to this, and Pharaoh turned and went into his house, and did not lay the matter to heart, but the Egyptians had to dig wells, for they could not drink of the water of the river, nor of the pools and ponds.

After this Moses and Aaron went back to Israel, and remained seven days, and the Lord said to them again: "Go and demand of Pharaoh that he let my people go that they may serve me, and if he shall refuse, I will smite all the borders of the land with frogs, and they shall come into the houses, and into the bed-chamber, and be upon the beds, and in the kneading-troughs, and the frogs shall come upon Pharaoh, and upon all the people of Egypt." And this was done, and the magicians were called upon, in like manner, to work these wonders by their enchantments, but so grievous was the annoyance of these frogs everywhere in the palace, in the houses

of the nobles, and among all the people, that Pharaoh entreated Moses and Aaron to pray unto the Lord that the frogs might be taken away, saying: "I will let the people go, that they may sacrifice unto the Lord." Moses said to him: "At what time shall I entreat for thee and for thy servants?" And he said: "To-morrow." And Moses said: "Be it according to thy word, that thou mayest know that there is none like unto the Lord our God." And Moses and Aaron went out from Pharaoh, and cried unto the Lord concerning the frogs. "The Lord did according to the word of Moses, and the frogs died out of the houses, out of the courts, and out of the fields, and they gathered them in heaps: the whole land stank."

But when the respite had been granted, Pharaoh hardened his heart, and refused to let Israel go. And the Lord said to Aaron: "Stretch out thy rod, and smite the dust of the earth, that it become lice over all the land of Egypt." And it was done, and the lice were upon man and beast, and the magicians tried to do so with their enchantments, to bring forth lice, but were not able. Then they said to Pharaoh: "This is the finger of God. It

would be better for you to hearken. Our priests are unable to perform services, for they are covered with vermin, and are unable to cleanse themselves."

The Lord said to Moses: "Rise early this morning, and go and stand before Pharaoh, as he comes to the water, and say to him: The Lord hath said, 'Let my people go that they may serve me, lest if thou wilt not let them go, I will send swarms of flies upon thee, and upon thy servants, and into thy houses, and swarms of flies shall be everywhere throughout Egypt, and I will sever the land of Goshen, in which my people dwell, to the end that thou mayst know that I am the Lord in the midst of the earth.'" And the Lord did so, and the swarms of flies came, and were everywhere a trouble and an annoyance. And Pharaoh called for Moses and Aaron, and said: "Go ye, sacrifice to your God in the land." But Moses said: "It is not meet to do so, for we sacrifice the abomination of the Egyptians to the Lord our God. Shall we do this before the eyes of Egypt? Would they not stone us if we did? We will go three days' journey into the wilderness and sacrifice." But Pharaoh said: "I will

let you go, only ye shall not go far away. Entreat for me." And Moses said: "I go out from thee. I will entreat the Lord that the evils depart, only let Pharaoh not deal deceitfully any more." Moses went from Pharaoh, and entreated the Lord, and the swarms of flies were removed from Pharaoh and his people. There remained not one. But Pharaoh hardened his heart this time, also, and refused to let the people go.

The Lord told Moses to go unto Pharaoh, and say: "The Lord says to you, Let my people go that they may serve me, for if thou refuse to let them go, the hand of the Lord shall be upon thy cattle in the field, upon the horses, the asses, the camels, the herds, the flocks, and there shall be grievous murrain, and the Lord shall sever between Israel and Egypt, and there shall nothing at all die that belongeth to Israel. To-morrow this shall be done." And on the morrow it was done, and the cattle of Egypt died, but not one animal was injured among the Israelites. Many of these animals were worshiped by the Egyptians at that time, and it seemed as if their gods were being punished as well as them-

selves, and yet the heart of Pharaoh was stubborn, and he refused to let the people go.

The Lord said to Moses and Aaron, "Take to you handfuls of ashes of the furnace, and let Moses sprinkle the ashes toward heaven in the sight of Pharaoh and it shall become small dust over all the land of Egypt, and boils and blains shall be upon man and upon beast. And they took ashes of the furnace and stood before Pharaoh and did as the Lord said, and these troubles everywhere followed. As for the magicians, they were not able to come before Moses, for they were themselves covered with boils, and therefore could not withstand the word of the Lord. Up to this time the claim had been made by Jannes and Jambres that with little exception all that these wonder-working Hebrews had done they were able to repeat, but now they were not able to remove the boils and therefore could not stand in the presence of the king with Moses and Aaron. But the heart of Pharaoh was hardened and he refused to let the people go.

Again the Lord said to Moses, "Go and stand before Pharaoh and say to him, Let my people go that they may serve me, for the plagues

which I will send upon thee shall be more grievous than they have been, that thou mayest know that there is none like me in all the earth. I have not smitten thee with death, but I have made thee to stand, that I might show my power in thee, and that my name shall be declared throughout all the earth, yet you exalt yourself not only against my people but against me. Now, to-morrow about this time, I will cause a great hail, such as has not been in Egypt until now. Now, therefore, hasten in thy cattle and all that thou hast in the field, for every man and beast which shall be found in the field shall not be brought home, ere the hail shall come down upon them and they shall die." There were many Egyptians who heard these words, and fled to their houses and saved of their cattle what they could; but Pharaoh regarded not the word of the Lord, but left his servants and his cattle in the field. When the time had come the Lord said to Moses, "Stretch forth thy hand toward heaven that there may be hail in all the land of Egypt on man and beast. And he did so, and the Lord sent thunder and hail; fire ran along on the earth, and the Lord rained hail upon the whole land. The

storm was grievous, such as had never been seen in Egypt since it became a nation. The hail smote throughout all the land, all that was in the field, both man and beast and the herb, and brake the trees of the field, only in the land of Goshen was there protection.

After this Pharaoh sent for Moses and Aaron and said to them, "I have sinned; the Lord is righteous, and I and my people are wicked. Entreat the Lord, for there hath been enough of these mighty thunderings and hail, and I will let you go, and ye shall stay no longer." Moses said unto him, "As soon as I am gone out of the city I will spread abroad my hands unto the Lord, and the thunder shall cease, nor shall there be any more hail, but as for thee and thy servants I know that ye will not yet fear the Lord God." Flax and barley were smitten; the flax was in the boll and the barley in the ear, but the wheat and other small grain were not greatly injured. At the prayer of Moses this plague was stopped. When Pharaoh saw that the hail had discontinued and the thunders were ceased, he sinned yet more and hardened his heart that he would not let them go as he had said.

The Lord said to Moses again, "Go unto Pharaoh, for I have hardened his heart and the heart of his servants that I might show these my signs in the midst of them, and that all the nations now and hereafter shall know what I have done for the punishment of wickedness and for the deliverance of my people." And they went to Pharaoh and said, "How long wilt thou refuse to humble thyself before God? Let this people go that they may serve their God, for he says also, If you refuse to let my people go, behold to-morrow I will bring locusts into thy borders, and they shall cover the face of the earth that one shall not be able to see the earth, and they shall eat of all vegetation what is left, and the locusts shall fill the houses of the Egyptians and the palaces." And Moses turned and went out from Pharaoh, but the servants of the king came and said to him, "How long shall this man be a snare unto us? Let them go that they may serve their God. Do you not know that Egypt is already destroyed?" And Pharaoh sent for them and said to them, "Go, serve the Lord your God; but who shall go?" Moses said, "We will go with our young and old, with our sons and

daughters, with our flocks and herds, for we must hold a feast unto the Lord." And he said unto them, "I will not let you all go, but ye that are men may go and serve the Lord, for that is what ye desire. Now go from my presence." So the Lord said to Moses, "Stretch out thine hand upon the land of Egypt for the locusts, that they may come upon the land and eat every green thing." And he did so, and there came a strong east wind upon the land all that day and all that night, and in the morning the east wind brought the locusts and they went up over all the land of Egypt and in the borders very grievously. Before then there were no such locusts as they, for they covered the face of the whole earth. The land was darkened, and they ate everything that was green. There remained not anything either of trees or herbs of the fields. Then Pharaoh sent for Moses and Aaron in haste and said, "I have sinned against the Lord your God and against you. Now, therefore, forgive, I pray thee, my sin only this once, and entreat the Lord your God that he may take away from me this death only." And Moses went out from before Pharaoh and entreated the Lord, and there was an

exceeding strong west wind which took up the locusts and carried them into the Red Sea. There remained not one locust in all the borders of Egypt. But the Lord hardened Pharaoh's heart that he did not let them go.

The Lord does not now send Moses and Aaron into the presence of the king, but said to Moses: "Stretch out thine hand toward heaven that there may be darkness over the land of Egypt, such darkness as may be felt." And Moses did so, and there was thick darkness. They saw not one another, neither rose any man from his place, but all the children of Israel had light in their dwellings.

And Pharaoh called unto Moses, and said: "Go ye, serve the Lord, only let your flocks and your herds be staid; let your little ones go with you." And Moses said: "Thou must also give into our hands sacrifices and burnt offerings, that we may sacrifice unto the Lord our God. Our cattle must therefore go with us. There shall not a heifer be left behind, for of them must we take sacrifices for the service which we go to render. We know what we must offer, and therefore we cannot go without our flocks and herds." But Pharaoh's

heart was hardened, and he refused to let them go. Pharaoh became angry, and said to Moses: "Go thou from me, and now take heed to thyself. See my face no more, for in the day thou seest my face thou shalt die." And Moses, stretching himself to his full height, and looking into the face of Pharaoh, said: "Thou hast spoken well: I will not see thy face again." Moses turned to leave, but the Lord ordered him to return for the moment, and give Pharaoh a last warning, saying: "About midnight God will go out into the midst of Egypt, and all the first-born in the land of Egypt shall die, from the throne of Pharaoh to the maid-servant that is behind the mill, and all the first-born of the cattle, but against any of the children of Israel no harm shall come, and thy servants shall come down unto me, saith the Lord, and bow down themselves unto me, saying: 'Go thou out, and all the people that follow thee, and after that I will go out.'" And he went out from Pharaoh in hot anger.

But Moses had found favor with the Egyptians, and they had come to regard him as a great power, and they feared him, and the

people of Israel had favor in the sight of the Egyptians. The Lord said to Moses: "This month (Abib or Nisan), from this time, shall be the beginning of the year. Say to the congregation of Israel, In the tenth day of this month thou shalt select a lamb or a kid, and keep it up till the fourteenth of the month, and in the evening of the fourteenth of the month shall be the passover, when I will pass over the houses of Israel in mercy, but will slay the first-born of all the families in Egypt." Following this were given the particular directions for the passover feast: how it is to be done, and how the blood was to be sprinkled upon the two door-posts, and upon the cross-piece above the door, so that the angel, passing over the land, observing this sign of favor, would leave them unharmed. The time came on, the pass-over was arranged, and the men and women of Israel borrowed of their neighbors vessels of brass, and jewels of silver and gold, until they had borrowed everything, al-

SPRINKLING BLOOD.

most, that they could possibly need, and carry with them.

The Egyptians were not only friendly to them, but were afraid of repeated calamities, and so they lent to them willingly, hoping for their speedy departure before any further mischief should befall them. Their goods were packed, they were ready to move, they ate the passover standing on their feet, with their girdles about their loins, and a staff in the right hand. They ate the passover with bitter herbs, indicating that redemption would come to them, not alone by the sacrifice of the lamb, but by the bitterness of their own struggle in departing from their old homes and former ways of life.

CHAPTER V.

THE EXODUS.

At midnight the angel of the Lord went forth, and passing from city to city, from house to house, with a velocity which takes no account of time, accomplished the work of destruction, and in every Egyptian house from the throne of Pharaoh to the lowest order of servant in their meanest villages, the cry of anguish was heard. The Egyptians near Goshen came to the Israelites in the depth of the night and besought them to depart immediately, saying, "If you wait till the morning we shall all be dead." Many of the Egyptians, feeling that there was no rest from the tyranny and oppression of Egypt, asked permission to join them, and it was granted, and they started out, journeying from Rameses to Succoth in the wilderness.

Moses had given full directions for marching, and from there to the encampment on the east side of Jordan may be seen the careful military drill which he had received in his early life. It is doubted by the most expert

movers of armies if there is any living man now who could take the same number of men and women and children with cattle and sheep, and march them and encamp them with as much skill and ease as are indicated in the management of Moses. The distance of the first day's journey would be scarcely less than fifteen miles. Many children have to be carried and their burdens; but it must be remembered that they started only a little past midnight the night before, and that it will be accounted that they have reached Succoth when the advance guard have gone into camp. From Succoth, going to Palestine, the journey would have been just a little south of east till they would pass the north end of the Red Sea and just

MOURNING IN EGYPT.

south of the Lake Timsah, which is now a part of the Suez Canal. But it must be remembered that Moses is not following his wisdom in this line of march, but God is leading in a pillar of cloud in the day and a pillar of fire by night. It must further be remembered that Moses did not intend to lead them directly into Palestine, for he had been assured that he was to return to Horeb with that people and worship there, and that he expected, after encamping at the Holy Mount, that his wife would be returned to him with his sons.

However, the journey is only a little south of what we would expect, and they encamped at the extreme north end of the Red Sea at Etham. From this they are led by the pillar of cloud and fire to turn south, and even west, and then southeast as it became necessary in passing the heavy ridges of sand which had been made by the winds. The news of this strange maneuvering in the wilderness was carried back to Pharaoh, and he said, "They are entangled. They do not know how to get out of Egypt, and I will call my armies and pursue them and bring them back. It is ill that I should lose six hundred thousand strong, capa-

ble men, and the women, who can render almost equal service in the field, and we will pursue them and not suffer this great loss." This is the avarice which makes men mad, disqualifies them for good citizenship and turns them into tyrants and oppressors of their kind. So, gathering his men, they make a rapid movement with their chariots that they may anticipate Israel and prevent their escape. But Israel has gone on. They have encamped at Migdol, between Pihahiroth and Baalzephon. On the south of them was Jebel Atakah, and to the north and west of them were the Costa range, having been made by the drifting sands rising here and there into mountains, but through a break in these they had come to this encampment, but right in front of them and to the east is the sea. Word has just come into camp that the hosts of Pharaoh are coming behind them, and that he is following them with many war chariots, and in their defenselessness they fear that they are likely to be destroyed, and the people murmur and say to Moses, "Were there no graves in Egypt that thou hast brought us down here to die in the wilderness? Better that you had let us alone; better that we

had continued in the toils, and the field, and the bitter service of Egyptian bondage than to drag our wives and children through these sandy deserts, and at last die mercilessly at the hand of our enraged ruler." Moses said, "Keep still, the angel of our God will appear in due time. Wait, and he will show us what to do." God said to Moses, "Stretch out the rod that is in thine hand over the sea," and he did, and a strong east wind blew all that night and the waters of the sea rose up on either side as a wall.

And God said to Moses, "Command the children of Israel that they move forward," and so all that night they passed over as on dry ground across the sea, until in the morning they had entirely passed over and were safe on the eastern coast. For their protection in the meantime, the pillar of fire which led them in front, spread over them, and the cloud covered them and came even behind them, so that to the Israelites it was light, but to the Egyptians it was darkness. Finding that the Israelites had gone forward and were passing into the bed of the Red Sea, Pharaoh gave orders to his men, "Up, up; let us follow them in haste and

we will capture them now." But as their chariots came into the sand at the bottom of the sea, the horses dragged them with great difficulty. Here and there they were miring in quicksands and wheels were coming off their chariots, and everything seemed to hinder their movements, and Israel with all their flocks and herds were able to move much more rapidly. But when they were nearing the east side of the sea, following as closely as possible the movements of the escaping Israelites, God said to Moses, "Stretch out thine hand over the sea." And he did, and the waves came together over Pharaoh and his hosts. The bodies of some of these were washed ashore on the sand, but the great host of the Egyptian army was seen no more. And this is the end of Thotmes II., the cruel oppressor of Israel.

"Then sang Moses and the children of Israel this song unto the Lord, and spake, saying,

"I will sing unto the Lord, for he hath triumphed gloriously:
The horse and his rider hath be thrown into the sea.
The Lord is my strength and song,
And he is become my salvation:
This is my God and I will praise him;

My father's God, and I will exalt him.
The Lord is a man of war:
The Lord is his name.
Pharaoh's chariot and his host hath he cast into the sea:
And his chosen captains are sunk in the Red Sea.
The deeps cover them:
They went down into the depths like a stone.
Thy right hand, O Lord, is glorious in power,
Thy right hand, O Lord, dasheth in pieces the enemy.
And in the greatness of thine excellency thou overthrowest them that rise up against thee:
Thou sendest forth thy wrath, it consumeth them as stubble.
And with the blast of thy nostrils the waters were piled up.
The floods stood upright as an heap;
The deeps were congealed in the heart of the sea.
The enemy said,
I will pursue, I will overtake, I will divide the spoil:
My lust shall be satisfied upon them:
I will draw my sword, my hand shall destroy them.
Thou didst blow with thy wind, the sea covered them:
They sank as lead in the mighty waters.
Who is like unto thee, O Lord, among the gods?
Who is like thee, glorious in holiness,
Fearful in praises, doing wonders?
Thou stretchedst out thy right hand,
The earth swallowed them.
Thou in thy mercy hast led the people which thou hast redeemed:
Thou hast guided them in thy strength to thy holy habitation.
The peoples have heard, they tremble:
Pangs have taken hold on the inhabitants of Philistia.

Then were the dukes of Edom amazed;
The mighty men of Moab, trembling taketh hold upon them:
All the inhabitants of Canaan are melted away.
Terror and dread falleth upon them;
By the greatness of thine arm they are still as a stone;
Till thy people pass over, O Lord.
Till the people pass over which thou hast purchased.
Thou shalt bring them in, and plant them in the mountain of thine inheritance,
The place, O Lord, which thou hast made for thee to dwell in,
The sanctuary, O Lord, which thy hands have established.
The Lord shall reign for ever and ever.

"For the horses of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel walked on dry land in the midst of the sea. And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand: and all the women went out after her with timbrels and with dances. And Miriam answered them,

"Sing ye to the Lord, for he hath triumphed gloriously;
The horse and his rider hath he thrown into the sea."

Centuries later, the Psalmist of Israel sang Psalm 136: 15, "But overthrew Pharaoh and

his host in the Red Sea." That we are correct in believing the Pharaoh who was drowned in the sea to have been Thotmes II., there are many evidences, such as the length of time that he reigned and the long reign of his wife, who was also his sister, Hatassu. The Egyptian records give no account of his death, which they would have done had he died a usual death or in battle. They do not make record of their national disasters, and would make no mention of the occurrence of their forces and their king being drowned in the sea.

THE SONG OF MIRIAM.

CHAPTER VI.

THE RECEPTION OF THE LAW AT MT. SINAI.

We can now see why the Lord, by the pillar of fire and smoke, had led the children of Israel through the wilderness for the double purpose of arousing Pharaoh to follow them, that he might remove a worthless power from off the face of the earth, through the medium of his own workings, and to give a lesson to the new nation of Israel, of God's presence and power. At first thought, we would expect them, after witnessing such divine demonstrations, to walk uprightly and in the fear of the Lord, but we should remember that they were an ignorant people, without the knowledge of letters, and but little knowledge of morals. They had been abused by taskmasters, and, as is always the case, those who have suffered grievously from oppression, as soon as at liberty, themselves become oppressors, so it will not be long until we shall find them wrangling and quarreling among themselves, and demanding some new evidence that God is still leading them in their journey.

We may not be certain that we follow the exact route in their journey to Mount Sinai, to the Holy Mountain, where Moses understood he was to bring them, but from the descriptions

WELLS AND PALM-TREES.

left us, we feel quite sure that we are very near the places over which they passed. Their first encampment, after crossing the sea, was probably at Ayun Musa, in the desert of Shur, not far from the shore of the sea. From here they journey south, along the seacoast, and stop at

Marah (bitter), the present Ain Hawarah. The waters here were bitter, or brackish, and were healed by Moses. He cut branches from a tree found there, and cast them into the waters, and they became sweet. Journeying further, they stop at Elim. Here they find twelve fountains, and seventy palm trees, and plenty of grass for their herds. The water is sweet, and all were delighted and refreshed. Now they journey nearly south, and encamp near the sea, but from that they turn a little more to the east, because the ridge rose high near the sea, and they are in the desert of Sin. Then, stopping for a night at Dophkah, and a night at Allush, they journey to the valley of Rephidim.

They had scarcely gone a day from Elim till the people were complaining of Moses and Aaron for having brought them out of Egypt. Like humanity in general, those who have had the least in life are the hardest to satisfy, and are most likely to complain; they remember the fleshpots of Egypt, the leeks and the onions. In the scarcity of food and water, they forget their bitter bondage, and wish for their old condition of slavery. The Lord now appointed

their fare for the rest of their wandering in the wilderness. That evening God sent them quails, and they filled themselves with flesh, and in the morning they found manna (what is

GATHERING MANNA.

it?), and this was their food till they reached the land of promise. On the seventh day after the manna began to fall, became for them a day of rest. God had intended to prove them as to their willingness to keep his requirements.

When they reach the valley of Rephidim they find no water, that is, not water sufficient for the demand. Again they complain, and as Moses went with the matter to the Lord, they were ready to stone him. But the Lord directs him to the rock at the ridge extending to the northwest from Horeb, and to smite the rock, and it would give them water to drink, and for their herds. As they had chided and said, "Is the Lord here?" Moses called the place Massah and Meribah.

But their complaint against Moses was ended for the time in the coming of the Amalekites, who fell upon the unprotected portion of the Israelites, and began killing women and children. Moses does not now feel it to be his place to lead any portion of this people into battle, but makes a selection of Joshua, who is from that time their general. He had noticed this hardy man, and, as is always the case, the proper man can be found if only really searched for. Joshua selects the men who are to go with him into the battle, and with the utensils borrowed in Egypt, just before leaving, they have weapons provided. Moses, Aaron and Hur ascend the mountain, and, as Moses holds

up his hands by the assistance of his two helpers, Joshua prevails over Amalek. But God makes a record of the wickedness of Amalek, and demands that he and his people

AARON AND HUR HOLDING UP MOSES' HANDS.

shall be utterly destroyed. They were then not far from the home of Jethro, the father-in-law of Moses. And when he heard of the wonderful success which was attending the people of Israel, he took Zipporah, and the two sons of Moses, and brought them to him. They

were delighted to meet again. And Jethro blessed the Lord when he heard the story of deliverance. And he offered sacrifice, and Aaron and the elders of Israel came, and they covenanted together in a feast before the Lord.

But the people are not able to stand so much liberty. Not now whipped by their Egyptian taskmasters, nor thirsting for water, nor hungering for food, they have simply to quarrel among themselves. So, on the following day, Moses had a great many difficulties to settle. And, like many others in the world, he seemed to feel that no one else could do anything at the business. When Jethro saw this, he suggested, in a very modest way, that if it would please the Lord, Moses might appoint other persons to hear the causes of least importance, and only leave for himself the more difficult questions. Of course, it was a good time for Moses to teach the people the ways of the Lord, but it would wear him out; so it was well suggested that he could teach the other judges, and let them teach the multitudes. This worked well. After this Jethro bade them an affectionate farewell, and returned to his home again.

The host of Israel journeyed further to the southeast, and came to the foot of Mt. Sinai. This place they reached on the first day of the third month. The sacred year had been established, beginning with Abib. They had eaten the passover on the evening of the fourteenth, and had, therefore, sixteen days more of that first month in which to journey. Then they had thirty days of the second month. Now they are there on the following day, which makes forty-seven days from the beginning. The Lord called Moses up into the Mount, and directed him to cause the people to be sanctified, and ready against the third day to receive a communication from him. Forty-seven and three make fifty, and this is supposed to be the origin of the feast of weeks, found in Lev. 23:15, 16: "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall there be complete: even unto the morrow after the seventh sabbath shall ye number fifty days, and ye shall offer a new meal offering unto the Lord." In the New Testament it is called the Pentecost, or fiftieth.

The people are commanded not to touch the mountain lest they should be hurled though with a dart. Those of us having seen only mountains in this country wonder at this order. We are ready to ask, how they could know whether they were transgressing or not. Just where a mountain begins is not easy to say. The rise is gradual, and there is a space of one or two miles in which one would be in doubt whether he was on the mountain or not. But with this order in mind, we can locate the place of the camp of Israel quite well. They must have been in the valley to the northwest of the three peaks, as at this place the rise is

MT. SINAI.

very abrupt, and they could tell to the foot whether they were disobeying the command of the Lord.

When the people were prepared, having sanctified themselves, and were arranged along the foot of the Holy Mount, it began to tremble and smoke like a furnace. Then the voice of God began to be heard from the summit: Moses spake and God answered, his voice becoming like the sound of a trumpet, waxing louder and louder.

After placing bounds about the Mount, so that the host would not be endangered, Moses and Aaron were permitted to ascend the Holy Hill. But when the people heard the voice of God in the ten commandments, and saw all the wonders of the occasion, they were frightened, and entreated that the Lord should not speak to them any more, but that he should speak to Moses, and that he should speak to them. They were informed that it was the Lord's purpose to prove them, and that he wished that they might have this occurrence in mind while they should live. They were grown-up children, ignorant and rude, and must be taught by the use of object lessons. They had lived

on a level plain in Egypt, and, to them, there was nothing which could remind them so well of deity as the everlasting hills they had approached. And then for the communication to come in the awful way in which it did, was certainly very impressive to them. Then, as Moses drew near the thick darkness where God was, he received for them the judgments which are an amplification of the ten words previously spoken. Moses, Aaron, Nadab and Abihu, the older sons of Aaron, and seventy of the elders, were invited to come up to the Lord afar off, but Moses should be permitted to approach nearer. Moses writes all that the Lord had said to them up to this time, and, after sacrifices, seals this book as the covenant which God had enjoined unto them. "Then went up Moses and Aaron, Nadab and Abihu, and the seventy elders of Israel: and they saw the God of Israel; and there was under his feet, as it were, a paved work of sapphire stone, and they did eat and drink there." Moses now, by the invitation of the Lord, left the elders and went up into the mountain. He was there forty days, during which time he received instructions for the building of a tabernacle, and a

pattern by which he could cause others to understand it. He not only received full instructions concerning the tabernacle and all its furniture, but directions for all the services. During this time he took neither food nor drink (Deut. 9: 9).

But Moses was gone but a little while till the people began to demand that Aaron should make them a god to go before them, for, as for Moses, they did not know what had become of him. By his order they brought their earrings and jewelry, which they had obtained on leaving Egypt, and Aaron made for them a golden calf, and arranged for its worship.

How very far apart was Moses from his people! Not so far physically as mentally and spiritually. He had not been permitted to go immediately into the presence of God. For six days in the beginning of the forty, he had been wrapped in the thick darkness, though God was the light within. Joshua had gone part way with him, and then awaited his return. Moses had, for many years, wanted such revelation from God. So God uses these periods of light and darkness in giving Moses an understanding of the creation of all things.

He is covered by the cloud from the light of the Sun, and now, in the presence of the Spirit, he learns what it was not possible for him to know by any earthly means of intelligence. And now, having gained the knowledge he had so long desired, he gives the best account of the beginning of things which can be furnished in such a brief space. If Moses did not obtain that knowledge by inspiration, he was the most wonderful man that ever lived. No other man could have written so correctly of these things, and it is even doubtful if there is any scientist on the earth who could improve on the account furnished in the first chapter of Genesis without the use of greater space. Beginning with the heavens, the lifted up things, he follows the order which we now know to be correct, till all is accomplished in making man in the image of God. Perhaps the six days of darkness were employed to give Moses the knowledge of the six periods of creation.

Then Moses was admitted to know all that was in the mind of God respecting the worship which should be maintained during the period of the law and the typical import of it all. He knew that the law which he should give to the

nation was intended only as a schoolmaster to lead them, in the period of minority; but there should come a great prophet into the world like himself, who should lead them into still greater knowledge of God, and of their duties towards him.

Moses has been in the mountain for forty days, and is ready to return, but is informed of the Lord that the children of Israel are worshiping a golden calf, and that they are to be destroyed. He pleads for them, as he does not seem to understand the enormity of their evil.

Joshua joins Moses on his way down the mountain. He has not heard of their idolatry, and, as he was a warrior, he thought, when he heard the sound of their mirth, that there was a battle raging. But Moses heard it differently, and said: "It is the voice of them that sing which I hear." So it was; Aaron had received their gold, and the calf had been made in the likeness of the apis of Egypt. Not that they were going to worship the calf as a god, but that they were to accept it as a symbol of deity. So they had sat down, and had eaten, and rose up to play. Here they are circling, men and women stripped of their clothing, and scream-

ing for the joy of the sensuous excitement. When Moses came in view of this wickedness, his rage became uncontrollable. He threw down the tables containing the Decalogue,

THE GOLDEN CALF.

breaking all the commandments at once. He took the calf, and burned it, and ground it to powder, and strewed it upon the water, and made the children of Israel to drink the water. This was a gold cure for idolatry.

Aaron's way of accounting for the obliquity

is not very satisfactory. He said the people caused him to do what he did. He seemed to have been afraid of his life, and was willing to compromise with them, that all things might be kept in peace. He says he took their gold, and threw it into the fire, and there came out that calf. That is about as men do generally. When a great evil has been committed, no one did it; if he did, it was only because he was compelled; and even then, he only threw in the gold, and there came out that calf. Moses saw the concomitant evils resulting. This is one of the iniquities of Egypt. The people have broken loose for a derision among their enemies. So he called for all that were on the Lord's side to come to him. The whole tribe of Levi came, and he sent them, with their arms, into the camp, to destroy those who were guilty of idolatry and the accompanying crimes, even though they should be their relatives or nearest neighbors. The work was done as he directed, and there fell that day about three thousand.

If there had been some of our modern political philosophers present, they would have said: "Moses, this is useless. You will never

be able to enforce this law. And a law which is not enforced is worse than no law. Now, instead of that first commandment prohibiting the people from having any other god but

DESTROYING IDOLS.

Jehovah, seeing they will not obey that law, it would be better for you to license some of the milder forms of idolatry, and make it a source of revenue. In a short time you could get enough money from this business to pay for a tabernacle." But Moses knew that we dare

not license wrong for money. In that way we would become a partner in the crime. The only thing to do with evil is to prevent it. And if one is not able to prevent it, he is not at liberty to license it. This was not simply the view of Moses, it was God's thought on that subject. He might as well have licensed theft, or made it a question of local option. In those tribes where they prefer idolatry and theft, let them have their way, but collect a revenue therefrom. This is modern wisdom, but it lacks every feature of sound ethics.

The sin was stamped out. That is to say, it was stopped by the terrible punishment inflicted. But more than that was necessary. They must sanctify themselves, and the whole matter must be carried up to God, and see if there might be some settlement with him. This arranged, and soon after Moses ascended the Holy Hill again, (and fasted forty days, as before, Deut. 9: 18) that he might make an atonement for the people. He said to the Lord that a great sin had been committed, but he besought the Lord to have mercy, and spare them, or to blot him out. He had become so identified with the deliverance of that nation

from bondage, that he would sooner die than to fail in this work. He was simply like the rest of the race, only intensified.

The more one gives and suffers for a person or cause, the more the heart is taken up and controlled by the interest thus enkindled. But the Lord informs him that the guilty must suffer, and that, in the future, they must suffer till the wrong should be removed. He could not go up with them, as he would be their ruin: so great and constant were their iniquities that he would break loose upon them and destroy them. They had to remove their ornaments for the rest of the journey.

But Moses continued to plead for the people till God agreed to accompany them, and attend them with needed blessings. And then, as a special favor, Moses is permitted to see the glory of the Lord. It would not be possible for any mortal to see the face of the Lord and live, but by placing him in a cleft in the rock, the Lord passed by, and permitted him to see his glory.

After this, the Lord invited Moses to hew two tables of stone, and come up again into the mountain, that he might receive the ten com-

mandments to take the place of the stones which had been broken. At that meeting in the mount, Moses obtained the promise of the Lord to do many wonders for the people, and to lead them up to their own land, and to drive out from before them those who had sinned away their right to the land, and to their own lives. Moses received, at that time, directions for their feasts and many of the services which should be kept by the priests in their continual service.

MOSES COMING DOWN FROM MT. SINAI.

And when Moses had been there forty days and nights, he received the two tables of stone from the Lord, written upon as were the others which had been destroyed. When he returned

to the foot of the mountain, his face shone so that they were unable to look upon him, but he was not aware of it. Of this occurrence Paul says: "Having, therefore, such a hope, we use great boldness of speech, and are not as Moses, who put a veil upon his face, that the children of Israel should not look steadfastly on the end of that which was passing away: but their minds were hardened: for until this very day, at the reading of the old covenant, the same veil remaineth unlifted; which is done away in Christ."

Moses had a tent of meeting prepared, where he would hold communion with God. When he was in the presence of the people, he would wear the veil on his face, but when he went into the tent, he removed the veil, that he might commune with God. No one else might enter into the tent, but when they saw Moses going to it they stood in their tent doors, while the pillar of the cloud stood guard against their approach. Only Joshua could accompany Moses. He was very devout, and remained in the tent much of the time.

Moses had received all necessary instructions for the tabernacle and its service. But it was

yet to be built. The means had to be collected for the purpose. It will do the people good to prepare for such a structure of their own free will. And so Moses directed that those who were willing, and wished for the place of divine service, should bring what they had and wished to give. So they came, every one whose heart made him willing, and whose spirit stirred him up with such things as they had and could provide. Some had linen, others had gold; many had brass; others could hew timber, and make tent pins and ropes for the fastenings; others could provide the skins which were to be used for the covering, while others brought only their genius, and contributed their skill to the structure which the Lord had required.

It is a good thing when people are willing to do what they can. Many are willing to do some great thing. But they brought enough, and, really, the contributions had to be ordered stopped. They were receiving more than they needed. Not only so, but they provided in this way the robes of the priests, and made all the furniture for the two apartments of the tent of God.

All things being ready, on the first day of

the first month of the second year, the tent of the congregation was set in order, and the furniture placed therein, and all made ready for worship. On this first day, the priests were consecrated, and the sacrifices were offered for the dedication of the tabernacle. And on the eighth day there was a great service. Moses and Aaron went in, and God sent fire from heaven and consumed the sacrifice, and when the people saw it they fell on their faces and worshiped the Lord. But Nadab and Abihu were over-stimulated, and wished to render themselves conspicuous. So they put incense in their censers, and fire which the Lord had not commanded, and for it God sent fire from heaven and destroyed them. And Aaron and the other two sons, Eleazar and Ithamar, were told to go into the tabernacle, and even not to weep for the young men who had been slain of the Lord. And the Lord said to Aaron: "Drink no wine nor strong drink, thou, nor thy sons with thee, when thou go into the tent of meeting, that ye die not: it shall be a statute forever throughout your generations."

The laws had been given during their stay at Sinai, except a few things which will have to

come to them as occasion requires. Their foods had been given them, the clean and the unclean, from which it becomes evident that sanitary provisions are in the mind of the Lord, as well as training the people to obedience to his commandments. It reveals a further fact that the nation to whom these laws were given were expected to remain in a land like that of Palestine. Foods which would contribute to leprosy in that country would not have any such an effect in a cold climate. But everything harmonizes with the best interests of those who are to live in the country given to Abraham, Isaac and Jacob, and to their posterity forever.

Their plan of encampment has been given, even the language of the bugles, so that they may know, at any time, if they are to prepare themselves for battle, or for a movement in their journey. It will be seen that everything is arranged for convenience, for attendance upon the service in the tabernacle, and for the defense of the weaker tribes by the stronger ones. Also, the cloud should guide them as in Egypt. And they are to know when they are to move by the lifting of the cloud, and are

simply to follow its movements. The tribes are also numbered, that all things may be in readiness for the movement when the time shall have come.

On the evening of the fourteenth day of the first month of the second year, they observed the first passover after having left Egypt. But there were some who had become unclean by reason of touching a bone or one unclean, and they obtain a special privilege of observing the passover a month later. Over and over again they have been warned against making any covenant with those of the land of Canaan, whom the Lord had doomed to destruction, and that, in all things, they were to observe the commandments of God just as they had been given them.

CHAPTER VII.

THE JOURNEY TO KADESH-BARNEA.

ALL things being in readiness, the cloud was taken up from the tabernacle on the twentieth day of the second month of the second year after they left Egypt, and they took their journey out from Sinai, and followed the cloud till it rested in the wilderness of Paran. Here they stopped and encamped.

Hobab, the brother of Zipporah, came to them here, and was entreated by Moses to come with them, and settle with them, and to bring his people, the Kenites, and become a part of their nation. Hobab does not seem to be willing; thinks he will be happier and better to remain where he is. Moses assures him that they will do him good and no harm, and that they need his assistance; that he has many times been back and forth over the route where they must pass, and that he could be eyes for them; he would know the places not only of encampment, but where they could find grass for their cattle and flocks. That he went with

them is evident, for we find them afterward living in the land of promise. They were with Israel, but not of Israel. They were quiet, peaceful, nomadic, innocent, honest. In times of difficulty they were Israel's friends. Though they seem to be neutral, they never did Israel harm, but always good, when it was possible. Now that the tabernacle has been raised, Moses' blessing has been extended to the camp.

But the people complain. They complain because they complain. They had plenty to eat, they had plenty of water to drink, but they murmured, and the Lord was angry with them, and the fire burned among them to the utmost parts of the camp, and the encampment was called Taberah, which means a burning. The people came to Moses and asked his intercession, and by his prayer the fire was quenched. But the fires had scarcely gone out until they are complaining that they have no flesh to eat. They said: "We remember the fish we had in Egypt; we remember the cucumbers, and the melons, and the leeks, and the onions, and the garlic, but our soul is dried up. Here we have nothing at all but this manna, this light bread."

Moses heard their weeping and moaning, and saw that every man was standing in the door of his tent and was displeased, and the Lord was angry with them. And Moses said unto the Lord: "Oh, why hast thou afflicted me with them? Why has this burden, the burden of all this people, been laid upon me? I have not begotten all these people, nor did I bring them forth, and they want me to carry them in my bosom, as if I were a nursing father, that I should bear them, as if they were sucking children. How can I give them flesh to eat? And yet they weep, and say, 'Give us flesh.' I am not able to carry all this people alone. They are too heavy for me. If thou art to deal thus with me, kill me, I pray thee. Throw me out of thy hand. If I have found favor in thy sight, let me go and not see my wretchedness."

God said to Moses: "Gather up seventy men among the elders of Israel to be officers over them. Bring them to the tabernacle, that they may stand there with thee, and I will come down and talk with thee there, that they may understand concerning the burdens with which they are burdening thee, and I will make them

to bear part of these burdens, that thou shalt not bear them alone. Say to the people: Sanctify yourselves against to-morrow, and ye shall eat flesh. Ye have wept in the ears of the Lord, and the Lord will give you flesh to eat. Ye shall not eat one day, nor two days, nor five, nor twenty, but a whole month, until your nostrils shall be loathsome unto you, because ye have despised the Lord, who is among you, and have said in your murmurings, 'Why have we come out of Egypt?' "

Moses told these things to the people, and said: "Ye shall have flesh," but they did not see how it could be. They said: "Shall we kill all of our cattle that we brought out of Egypt?" But Moses told the people the words of the Lord, and the seventy confirmed these words unto the people, and the spirit that had been given to Moses was given to these elders of Israel, that they might help Moses.

But there remained two of the men in the camp, Eldad and Medad, and the spirit rested on them, and they went not into the tabernacle, but they prophesied in the camp. A young man ran to Moses and said: "These two men are prophesying in the camp." And Joshua

conveyed this news to Moses, and said: "My lord Moses, forbid them." Moses said to Joshua: "Enviest thou for my sake? I would that all the Lord's people were prophets, that the Lord would put his Spirit on every one of them." And Moses and the elders returned to the camp from the tabernacle.

The Lord caused a wind to pass over the land, and brought quails from the East, and the quails, being wearied in their flight, seemed to fall at their feet. And the people gathered of these quails all that night and the next day, and he that gathered the very least had ten homers, and they spread them abroad for themselves round about the camp, and while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against them, and he smote them with a great plague. And he called the name of that place Kibroth-Hattaavah (the graves of lust), because there they buried the people that lusted.

Hundreds and thousands were hurried away to their rest in the earth. In view of all this vexation and grief, Moses offered a prayer, expressive of his sorrow, fear and hope:

"Lord, thou hast been our dwelling place
In all generations.
Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting, thou art God.
Thou turnest man to destruction,
And sayest, Return, ye children of men.
For a thousand years in thy sight
Are but as yesterday when it is past,
And as a watch in the night.
Thou carriest them away as with a flood; they are as a sleep:
In the morning they are like grass which groweth up.
In the morning it flourisheth, and groweth up;
In the evening it is cut down, and withereth.
For we are consumed in thine anger,
And in thy wrath are we troubled.
Thou hast set our iniquities before thee,
Our secret sins in the light of thy countenance.
For all our days are passed away in thy wrath:
We bring our years to an end as a tale *that is told*.
The days of our years are threescore years and ten,
Or even by reason of strength fourscore years;
Yet is their pride but labour and sorrow;
For it is soon gone, and we fly away.
Who knoweth the power of thine anger,
And thy wrath according to the fear that is due unto thee?
So teach us to number our days,
That we may get us an heart of wisdom.
Return, O Lord; how long?
And let it repent thee concerning thy servants.
O satisfy us in the morning with thy mercy;
That we may rejoice and be glad all our days.

Make us glad according to the days wherein thou hast
afflicted us,
And the years wherein we have seen evil.
Let thy work appear unto thy servants,
And thy glory upon their children.
And let the beauty of the Lord our God be upon us:
And establish thou the work of our hands upon us;
Yea, the work of our hands establish thou it."

From Kibroth-Hattaavah they continued in a northeasterly direction. They pass through a wide valley toward the north end of the Gulf of Akabah. It would seem now that their experience had shown them how to trust the Lord and keep his ways. But we may be assured that a large number of idle persons will not live in peace. They have nothing to do but to eat, and walk, and talk, and so they are ready to dispute and wrangle over small matters. They stop at Hazeroth, as the grazing is good, and all can find good ground on which to camp.

Here we have trouble for which we are little prepared. "And Miriam and Aaron spake against Moses because of the Cushite woman which he had married: for he had married a Cushite woman." One would suppose that the old feeling had died out. The Cushite, or

Ethiopian, woman he married had been dead more than forty years. She was a queenly and noble woman, and there never was sufficient reason for the feeling they had manifested on that account, and now it should have been forgotten. They might as well have raised an objection to him for having married a Midianite, or Kenite, as Zipporah might be termed, but perhaps, as the Cushite was something darker, and lived farther away, they could use the matter with greater force in the creation of prejudice against him.

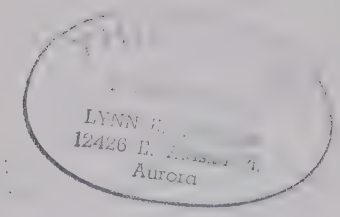
It is a clear case of envy. They felt that they should now have a larger share of the honors of the movement to return the children of Israel to their former home, or to the land of their fathers. Miriam was a prophetess, and Aaron was a prophet, and they said, "Has God spoken only to Moses? Has he not spoken by us?" Moses would have cared nothing for it himself, but God saw that it was laying the foundation for that dissension and envy and jealousy which would be the ruin of all. So he called the three to the tabernacle without any delay. He came down in the pillar of a cloud, and called for Miriam and Aaron, and

said to them, "Hear now my words: if there be a prophet among you, I, the Lord, will make myself known to him in a vision; I will speak with him in a dream. My servant Moses is not so; he is faithful in all mine house: with him will I speak mouth to mouth, even manifestly, and not in dark speeches."

Moses was a prophet, but much more than a prophet. He was the mediator between God and that people. They should have been afraid to have spoken against him. And the cloud removed from over the tent, and when Aaron looked upon Miriam, he saw that she was leprous. In great fright, he besought Moses in her behalf. He acknowledged that they had done foolishly, and prayed that the sin might be forgiven, that she should not be as one dead. And Moses besought the Lord to heal her, but the Lord said that if her father had spit in her face, she should, at least, be regarded as unclean, and go out of the camp for seven days. And she was shut out of the camp for seven days, and was then returned whole from her leprosy. They remained in camp while she was without.

After that they journeyed to the north, and

pitched in the wilderness of Paran. What were the stopping places here we do not know. But in their way they came to Kadesh-Barnea, on the south side of Judea and not far away from Mount Hor. They halted there for rest, and for preparation to go into the promised land. It is, therefore, evident that they were near the border of the country which, as they supposed, would be given them in a few days.


LYNN
12426
Aurora

CHAPTER VIII.

THE WORK OF THE SPIES.

"And the Lord spake unto Moses, saying, Send thou men that they may spy out the land of Canaan, which I give unto the children of Israel." And Moses sent them from the wilderness of Paran, as the Lord had said, every man was the head of the tribe he represented. "And Moses said, Get up this way from the south, and go up into the mountains, and see the land, what it is; and the people that dwell therein, whether they be strong or weak, whether they be few or many; and what the land is they dwell in, whether it be good or bad, and what cities they be that they dwell in, whether in camps or strongholds . . . . and bring the fruit of the land."

Twelve of their most competent and trusted men were selected and sent to do this work. With these orders, they went north through the entire country to the south to the waters of Merom, and returned.

The time of the spies in the land of Palestine was July, and possibly part of the month of

August. If this is correct, they had been journeying from Sinai about two or three months. Hence, an after statement to the effect that there were eleven days' march (Deut. 1:2) from the one point to the other must be understood as referring to their camping-places and not to the number of days. This is evident from the long stays at different points. It may be urged that the date was later than I mentioned, as the fruits were ripe. But it should be noticed that it is the first gathering of grapes. This occurred in the summer, and tells, therefore, of the time at which the journey was made.

As these men went out, they left Edom to their right, but must have seen the Horites, who had been dispossessed by the descendants of Esau, and had gone to the west. They were cave-dwellers, and not to be dreaded in a a field of battle, only as they were numerous and had ways of hiding from an enemy not known to others. They must have seen some of the Philistines in the southern plain, who were to be their most stubborn foes for centuries to come. They were a strong, hardy people, fond of battle, and greedy for spoils. They lived from plunder, and were skilled in all the

arts of war as then known to the world. They had conquered the Avim, or dwellers in ruins, who at that time were nomadic, wandering, and rather a peaceful people, as they had no strength to be otherwise.

In passing further to the north, they were to go through the country of *Mamre*, the friend of Abraham, the Amorite. But they are frightened at the sight of the Anakim, the long-necked men, or men of great strength. They were descended from Arba, from which we have Kirjath arba, or Hebron. They had maintained themselves against the aggressions of the Canaanites for many years. At a later time they were conquered by Caleb, but they at least preserved one family which united with the Philistines, and furnished the remaining giants of the earth. Goliath was of that family. When the spies saw them, they felt that they were only as grasshoppers in their own eyes, and that they did not amount to enough to be despised by the tall men of the country.

Though the Amorites have journeyed east and north, and have come to control the country on the east side of Jordan, especially in the

north, yet it is probable that the spies meet a number of them who remained on the west side, in the plain of Mamre. The Hittites are divided, and some of them are in the lower country, and were seen by the men sent out by Moses. They were friendly for the most part, and would not have alarmed them. But Hebron and Jerusalem, or Jebus, were strong cities, and were, perhaps, in their minds when they mentioned the "cities walled up to heaven." The Jebusites were of Canaanitish origin, and always of a warlike character. The spies would avoid them as far as possible. Twelve men would not care to be known to them as home-seekers, especially as representing a nation of people intending to overrun the country, with orders not to spare any of the families of the Canaanites. If they turned east to the Jordan valley, and took a view of that beautiful plain, they would feel a little timid about approaching Jericho. Perhaps Ai and Luz were well fortified at that time.

But they were faithful to their commission, and pass on to the north, and even as far as Tob, and the waters of Merom, and the hills and valleys still to the north, until they have

seen a country beautiful to look upon, rich in its valleys, in its grain and fruit; full of streams, quite alive yet in July or August. But everywhere they were being frightened. The whole land showed the strength and warlike character of the people who lived there. Their cities furnished ample protection, and they were in sufficient numbers, and under a common fear of an approaching foe, would unite for a common defense. Most of the spies seemed to think more of the dangers of trying to conquer the land than of the desirability of the country. They were hardly ready to represent the land favorably on that account. If they brought any fruit back they would not take great care to have it impress the tribes very favorably. Two of them, however, Caleb of Judah, and Joshua of Ephraim, felt differently about it. They saw the same things which the others did, but with a different faith. They saw that the land was good, and in every way desirable, and believed that, as God had promised it to them, they would be able to obtain it.

In all, the spies were gone forty days in looking over the country, and as they returned, stopping near Hebron, Caleb and Joshua

selected a large cluster of grapes and some pomegranates, and fixed these on a staff, which they carried between them. How large this

THE RETURN OF THE SPIES.

cluster of grapes was we cannot say. I have seen clusters of grapes in that country, myself, which would weigh fifteen pounds apiece. It has been stated authentically that they have been found twice that size. They evidently got the largest cluster they could find, for they wished to favorably impress the nation con-

cerning that land which seemed to them to flow with milk and honey.

When they returned, and the elders of Israel, with Moses and Aaron, came together, they reported the same condition of the country. It was the united testimony of all of the spies that it was a goodly land, that it was rich in fruits and very desirable. But ten out of the twelve said the land is occupied by large men, the descendants of Anak, and, also, the Amalekites are in the lower part of that country, and they are our enemies. Besides all this, the people live in cities walled up to heaven, and we were in their sight as grasshoppers, and we were in our own sight as grasshoppers. We cannot take the land. And then, directly contradicting what they had said before as to the desirableness of the country, they said the land starves the people that live upon it. We cannot take it, and we do not want it. But Caleb and Joshua said: "But we can take the land. God has promised us that land, and he will keep his promises with us, if we are obedient to him." But the people believed the testimony of the ten, and rejected the state-

ments of Caleb and Joshua, and said: "Let us take up stones and stone them."

And all the people murmured against Moses and Aaron, and said unto them: "Would God that we had died in the land of Egypt, or would God that we had died in this wilderness; and wherefore doth the Lord bring us into this land to fall by the sword? Our wives and our little ones shall be a prey. Is it not better for us to return into Egypt?" And they said one to another: "Let us select a captain who will lead us back to Egypt. Better that we go into bondage again, better that we work on the brickyards, better that we make bricks without straw in the land where we can have flesh to eat, and milk to drink, and have the good of the land."

Then Moses and Aaron fell on their faces before the whole congregation, and Joshua and Caleb rent their clothes, and said to all the congregation of Israel: "The land which we passed through, to spy it out, is an exceedingly good land. If the Lord delight in us, then he will bring us into this land and give it unto us: the land which floweth with milk and honey; only rebel not against the Lord, neither fear ye

the people of the land, for they are bread for us. They are undefended of Jehovah, and the shades are removed from over them." But the congregation again was ready to stone them. And the glory of the Lord appeared in the tent of meeting, thus attracting their attention, and thwarting their purpose to stone the faithful witnesses.

The Lord said to Moses: "How long will these people despise me and refuse to believe me, after all the wonders I have wrought in their presence? I will smite them with pestilence, and disinherit them, and will make of thee a greater and mightier nation than they." And Moses said unto the Lord: "Then the Egyptians shall hear, for thou broughtest up this people in thy might from among them, and they will tell it to the inhabitants of this land. They have heard that thou art in the midst of this people, for thou art seen face to face, and thy cloud standeth over them, and thou goest before them. Now, if thou shalt kill this people as one man, then the nations that have heard the fame of thee will say, 'Because the Lord was not able to bring them into the land of which he swore unto them,

therefore hath he slain them in the wilderness.' And now, I pray thee, let the power of the Lord be great, according as thou hast spoken, saying, 'The Lord is slow to anger and plenteous in mercy, forgiving iniquity and transgression, and yet by no means clearing the guilty, but visiting the iniquity of the fathers upon the children.' Pardon, I pray thee, the iniquity of this people, according to the greatness of thy mercy, according as thou hast forgiven them from Egypt until now."

And the Lord accepted the petition of Moses, and promised that he would forgive them. He said, however: "They have tempted me these ten times, and have not hearkened to my voice. Surely they shall not see the land which I swore unto their fathers, neither shall any of of them that despise me see it, but my servants Caleb and Joshua shall be permitted to enter that land, because they had another spirit, and have followed me fully. I will bring them into that land, and their seed shall possess it. Now turn ye, and get you into the wilderness by the way of the Red Sea, for ye are not ready to go up and enter that land. The carcasses of these thousands shall fall in the wilderness, for they

have murmured against me; but your little ones, which ye said should be a prey, them will I bring in, and they shall possess the land which their fathers rejected, but as for the older ones, they shall not enter therein. Ye shall *wander in the wilderness* according to the

THE ARK OF THE COVENANT.

number of days which the spies were in the land, even forty days, for every day a year shall ye remember your iniquities, and ye shall know my alienation; and the men who went up to spy the land, and brought in an evil report, shall die of pestilence, that it may be known to Israel that they were false."

And Moses told these words unto all the children of Israel, and the people mourned greatly. They rose up early in the morning, and got them up to the top of the mountain, saying: "Lo, we be here, and will go up into the place which the Lord has promised." But Moses said: "Wherefore, now, do ye transgress the commandments of the Lord, seeing that he will not go up with you, and that without him ye cannot prosper, and ye shall be smitten before your enemies? The Amalekite and the Canaanite are before you, and ye shall fall by the sword." But they presumed to go up to the top of the mountain. Nevertheless, the ark of the covenant of the Lord and Moses departed not out of the camp. Then the Amalekite came down and the Canaanite in the morning, and smote them and beat them down even to Hormah.

CHAPTER IX.

THE WILDERNESS OF WANDERING.

THE Lord commanded them strictly to observe all his commandments, to offer the sacrifices, and to keep the Sabbath. And as they were journeying in the wilderness, they found a man who was gathering up sticks on the Sabbath. Now, as that law forbade them doing any kind of work on that day, and if one should violate that law he should be put to death, they were troubled in their minds to know whether this man should be put to death or not. An inquiry was made of the Lord respecting the matter, and by his order the man was taken out of the camp, and stoned with stones till he was dead.

And the Lord warned the people through Moses to keep themselves entirely separate from the peoples through whose land they were passing, and after they should come into the land of promise, that they were to be unlike the nations about them in their dress, in their manner, in their customs, that they might not be influenced by their surroundings, and that

their only safety would be in hearing the word of the Lord, and following it to the letter.

A man by the name of Korah, a descendant of Levi, with Dathan and Abiram, who were the descendants of Reuben, rose up before Moses with two hundred and fifty princes of the congregation of Israel, and said to Moses: "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them. Wherefore, then, lift ye up yourselves above the assembly of the Lord?"

Moses and Aaron fell upon their faces, and Moses said to Korah and all this company: "In the morning the Lord will show who are his and who is holy, and will cause him to come up near unto him. This do: take your censers, Korah and all the company, and put fire therein, and put incense thereon, before the Lord to-morrow morning, and it shall be that the man whom the Lord doth choose shall be holy. Ye take too much upon you, ye sons of Levi."

And Moses said to Korah: "Hear, now, ye sons of Levi: is it a small thing unto you that God hath separated you from the congregation

of Israel to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them, that he brought thee near, and all thy brethren, and hast given to you the priesthood? Therefore, thou and all thy company are gathered together against the Lord and Aaron; what is he that ye murmur against him?"

And Moses sent to call Dathan and Abiram, the descendants of Reuben, but they said: "We will not come up. Is it a small thing that thou hast brought us up out of Egypt, which is a goodly land, to kill us in this wilderness? But thou must needs make thyself a prince over us. Moreover, thou hast not brought us into a land flowing with milk and honey, nor given us inheritance of fields and vineyards. Wilt thou put out our eyes and the eyes of these men? We will not come up."

Moses was grieved, and said to the Lord: "Respect not thou their offering. I have not taken one ass from them, neither have I hurt one of them."

And Moses said to Korah: "Be thou and all thy congregation before the Lord to-morrow

morning, and bring every man his censer and put incense thereon."

And they took every man his censer, and put fire in them, and laid incense thereon, and stood at the door of the tent of the meeting of Moses and Aaron. And Korah assembled all the congregation against them unto the door of the tent of the meeting, and the glory of the Lord appeared unto all the congregation.

The Lord said to Moses and Aaron: "Separate yourselves from this congregation that I may consume them in a moment."

And they fell on their faces, and said: "Oh, God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?"

And the Lord said to Moses: "Speak to the congregation, saying, 'Get you up from the tabernacle of Korah, Dathan and Abiram,'" and they did so.

They departed from the tents of these men, neither touched they anything that belonged to them. And they came out and stood in their tent doors, with their wives, and their sons, and their little ones, and Moses said: "Hereby ye shall know that the Lord hath

sent me to do all these works: if these men die the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me."

THE DESTRUCTION OF KORAH.

And as he made an end of speaking, the ground clave asunder that was under them, and the earth opened her mouth and swallowed them up, they and their households, and all the men that appertained unto Korah, with all their goods, and they went down alive into the

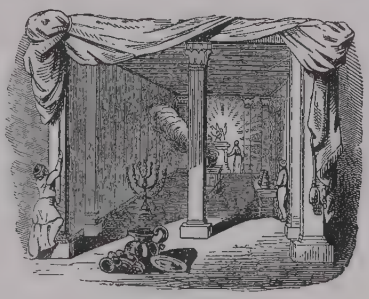
pit, and the earth closed over them, and they perished from among the assembly. And all Israel that was round about them fell at the cry of them, for they said, "Lest the earth swallow us up." And fire came from the Lord and devoured the two hundred and fifty of the princes who had offered incense.

By the direction of the Lord through Moses, Eleazar, the son of Aaron, took the censers and made them into plates for the covering of the altar, and it was directed that no one in the company should use a censer, or offer anything upon the altar who was not a descendant of Kohath, the son of Levi.

And yet, following this, on the very next day, the congregation of Israel murmured against Moses and against Aaron, saying, "Ye have killed the people of the Lord." And they were exceeding bitter against them, but when they looked toward the tent of meeting they beheld it covered with a cloud, and the glory of the Lord appeared, and Moses and Aaron came to the front of the tent, and the Lord said to Moses, "Get you up from among this congregation that I may consume them in a moment." And they fell on their faces.

And Moses said to Aaron, "Take thy censer and put fire therein from off the altar, and lay incense thereon, and carry it quickly unto the congregation, and make atonement for this people, for wrath is gone out from the Lord, and the plague is already begun."

And Aaron did as Moses said, and ran into the midst of the assembly. Behold, the plague was begun among the people, and he put on the incense, and made atonement for the people, and he stood between the dead and the living, and the plague was stayed. Now, they that died already of the plague were 14,700, besides them that died about the matter of Korah. It seems strange to us, at this distance from those events, that a large number of the people had to be slain that their errors might be corrected. But we must not forget their ignorance, nor their sensuality, the grossness of the masses, and that severe lessons were



THE HOLY PLACE.

necessary, for they could learn in no other way.

Moses, by the direction of the Lord, told the elders of Israel to prepare a rod for each one of their families according to their fathers' houses, thus making twelve rods in all, and to write on every one his name, and then to take the rod of Aaron, of the tribe of Levi, and lay them up in the tent of meeting, before the testimony, and that God would make a selection of the one who should be the high priest by causing the rod having his name on it to bud. In that way God had proposed to cause the murmurings of Israel to cease, for they felt that Aaron was having more honor than belonged to him. So all the princes brought each one a rod, and there were twelve rods, and Aaron's was among them, and they were laid up in the tent before the testimony, and when they went into the tent of testimony, the rod of Aaron, for the house of Levi, was budding, and put forth buds and blossoms, and bore ripe almonds.

And Moses brought out the rods from before the Lord unto all the princes, and they looked and took every man his rod. Then the Lord said to Moses, "Put back the rod of Aaron

before the testimony to be kept for a token against the children of rebellion, that an end may be made of their murmurings against me." And Moses did as the Lord had commanded him.

After this they murmured again, and cried to Moses, and said, "We perish, we perish; we are undone. Everyone that cometh near unto the tabernacle of the Lord dieth. Shall we perish all of us?"

The Lord said to Aaron, "Thou and thy sons with thee shall bear the iniquity of the sanctuary and of the priesthood, and thy brethren also, the tribe of Levi, should be joined unto thee and minister unto thee, but thou, and thy sons with thee, shall be before the tent of testimony, and shall be responsible for the things that are done therein. Thou and thy sons shall have the entire charge of the services of the tabernacle, and the stranger that cometh nigh shall be put to death. Henceforth the children of Israel shall not come nigh the tent of meeting lest they bear the sin and die; but the Levites shall perform all the services thereof, and they shall bear their iniquity. This shall be a statute forever throughout your

generations among the children of Israel." In this way there was settled the question as to God's choice for priestly service, that all murmurings on that subject should be discontinued.

With the increase of their cattle, they were compelled to divide their tribes that they might find grass for their flocks and for their herds, and they were spread abroad over the country for a long distance from Kadesh-Barnea fifty miles west and north, to that many miles south, and they were nomads for thirty-eight years, wandering and camping, and going and coming, while a large number of them remained at Kadesh. But toward the close of these years of wandering, the whole congregation came into the wilderness of Zin, and Miriam died there and was buried there. But there was not sufficient water for the congregation, and they murmured against Moses and against Aaron, and they strove with Moses,

HIGH PRIEST.

and said, "Would God that we had died when our brethren died before the Lord, and why have you brought this assembly of the Lord into this wilderness that we should die, we and our cattle? Wherefore have you made us to come up out of Egypt, to bring us unto this evil place? It is no place of seed, or of figs, or of vines, or of pomegranates, neither is there any water to drink."

And Moses and Aaron went from the presence of the assembly unto the door of the tent of meeting, and fell upon their faces. The glory of the Lord appeared unto them, and the Lord said to Moses, "Take the rod and assemble the congregation, thou and thy brother, and speak ye to the rock before their eyes that it give forth its water, and thou shalt bring forth to them water out of the rock that shall be sufficient for the congregation, and for their cattle to drink."

And he took the rod and, with Aaron, gathered the assembly before the rock, and said to them, "Hear now, ye rebels: shall we bring you forth water out of this rock?" And he lifted up his hand and smote the rock with his rod twice, and water came forth abundantly,

and the congregation drank, and their cattle, and were filled.

But the Lord said to Moses and to Aaron, "Ye have not sanctified me in the eyes of Israel, and on this account ye shall not bring this assembly into the land which I have given them." These are the waters of strife, because Israel strove with the Lord, and the Lord was not sanctified before them. This reveals to us that Moses had lost his patience, that his quick, fiery temper had not left him, but that he was overcome by it. He calls the people rebels, and smote the rock without any divine warrant. Of course, in his mind he associated God when he said, "Shall *we* bring you forth water?" but the people understood him to refer to himself and Aaron, and before them God was not sanctified.

In forty years in the wilderness, constantly tempted and tried by a gainsaying people, annoyed by them almost every day, it is strange that the man has committed but one serious blunder. All that he did that was wrong has been written down without apology. How few are the mistakes of that wonderful man, and for this one alone he was not permitted to enter

into the land of promise; and in his closing testimony before the people he referred to it, and claimed that they were to blame for his misfortune: that they had fairly worried his life out of him by their constant murmurings, and in a moment of anger he had gone wrong.

Moses, feeling that the time was drawing near when he should be at liberty to lead the people up at least to the edge of the promised land, and send them forth into it, sent messengers from Kadesh to the king of Edom or Esau: "Thus saith thy brother, Jacob, 'Thou knowest all the travail that hath befallen us, how our fathers went into Egypt, and we have been in Egypt for so many years, how we have been evilly intreated, and when we cried unto the Lord he heard us, and sent his angel and brought us forth, and now we are in Kadesh, in the uttermost of thy borders. Let us pass, I pray thee, through thy land. We will not pass through field or vineyard, neither will we drink of the water of the wells. We will simply go along the highway. We will not turn aside to the right hand nor to the left until we have passed thy border, and if we shall harm anything which belongs to thee or to thy

people, we will pay thee thine assessment.'"

But Edom said unto him, "Thou shalt not pass through my country. My people will become enraged, and will come out against thee with the sword."

But Moses said, "We will go up by the highway, and if we drink water, I and my cattle, then will we give thee the price thereof. Let me only pass, without doing anything else, pass through on my feet."

But he said, "Thou shalt not pass through." And Edom came out against him with much people, and with a strong hand. Thus Edom refused to give Israel passage through his border, and on that account Israel turned aside. The celebrated passage in Malachi, "Jacob have I loved, and Esau have I hated," refers not to Jacob and Esau individually, but to their people, and this is one of the beginning occurrences indicating the character of Esau, which turned God against them, and his sympathies went with Jacob.

And they journeyed from Kadesh, and the children of Israel, even the whole congregation, came unto Mount Hor. We can easily see, by this direction, that they were intending

to get round Edom, and come up on the east side of the Petra range, for this was by the border of the land of Edom. Aaron is now one hundred and twenty years old, and his services are ended, and he cannot enter into the land of promise, nor can he be of further service; and Moses was directed to take him and Eleazer, his son, and bring them up into Mount Hor, and to strip the garments from off Aaron, and put them upon Eleazer, and Aaron should be gathered unto his people.

Moses did as the Lord commanded, and they went up into the mount in the sight of all the people, and Moses stripped Aaron of all his garments, and put them upon Eleazer, his son; and Aaron died there on top of the mount, and Moses and Eleazer came down from the top of the mount. And when all the congregation saw that Aaron was dead, they mourned for him thirty days.

And the Canaanite, the King of Arad, now dwelling in the south, heard that Israel was coming that way, and he came out and fought against them, and took some of them captive, and Israel vowed a vow unto the Lord, and said, "If thou wilt indeed deliver this people

into my hand, then I will utterly destroy their cities." And the Lord hearkened to them, and they utterly destroyed them and their cities. The name of that place is called Hormah.

CHAPTER X.

THE JOURNEY OF ISRAEL BACK BY THE GULF OF AKABAH AND THEN NORTH TO THE RIVER ARNON.

WEARY of wandering and waiting for the time to come when they can enter the land promised to their fathers, they gather their tribes together and put them into line for the march. Contrary to all reasonable expectation, they had not been permitted to enter the land from the south, and now have to go several hundred miles out of their way that they might not have trouble with Esau. They felt that they were relatives and were not at liberty to get into war with them. So they journeyed east to Mt. Hor, and turned south by southeast in the direction of Ezion-geber, that they might pass to the north entirely on the east side of the land claimed by the Edomites. They have to go south to within a few miles of the Red Sea before they can cross the Petra range. But the journey is undertaken with the feeling that in a few months at the most, they will be permitted to enter the land of promise.

But they are together again, and the complaining few set the whole number going. Of course the way is hard. The land is high, and, when near the range that is on the west of the Petra ridge, it was very dry and the land not very productive. The water was not the best, and there was not enough of it, and they were compelled to make haste slowly, as they had to hunt for the valleys of grass by the way. But once started to complain, it was not difficult to find things which were causes of murmuring. Their flocks and herds were not dying; they had enough to eat, and their clothing did not become old, but they were impatient. They had enough of their old complainers yet alive to fan the flame of malcontent. So they did not like the water, they did not like the weary way; they did not find the pasturage as it ought to be, and they were tired of manna; they loathed light bread. They were like many of the present time, who, if they go into the army, expect to have Delmonico fare, roast beef and easy victories, great honors and good wages, and get their pay every night; who, whatever else they do in life, they are sure to complain. The Lord was displeased with them

and sent among them fiery serpents whose bite was certain death.

These are perhaps the same serpents that Moses once contended with in Egypt, which he drove away by the use of the ibex, the birds that he carried in baskets and let them go, for they lived on snakes; but he has no birds to turn loose here. Besides, it is the Lord's doing and they seem to be devoted to death. They came to Moses and said: "We have sinned because we have spoken against the Lord and against thee. Now pray the Lord that he may take away the serpents from us." And he prayed for the people. And the Lord said unto Moses, "Make a fiery serpent and place it upon a standard, and it shall be that when one is bitten, and he shall look upon this serpent which thou hast made, he shall live." And Moses made a serpent of brass, resembling one of these serpents, and set it upon the standard, and when a man was bitten by one of those fiery serpents and he looked upon this brazen serpent made by Moses, he was healed.

The serpent in the garden of Eden, the great leader of wrong, that stung the world with sin

and brought death and ruin into the world, is symbolized by these serpents here in the wilderness; and as Christ was to be lifted up upon the cross to remove the sting of sin and death, he is typified by this serpent raised up by Moses

THE BRAZEN SERPENT.

in the wilderness. Perhaps about the same reasons that are now offered for not accepting of life in Christ were urged by the unfortunates in the camp of Israel. At least I imagine Moses going to a tent where the father has

been bitten and saying to him, "Why will you die? God has provided a remedy against this poison. I have made a brazen serpent and raised it upon a standard in sight of your tent, and now if you will look to it you shall be healed." But he says, "I can see no reason or philosophy in your plan of salvation. You see the poison is inward. It is now going through my entire being, and you seem to think that by a mere outward act, a mere form, this poison will be removed. I have no confidence in it. The remedy must go to the part diseased, and my trouble is inward, and can't be cured simply by an act of my visual organs. I shall not do anything of the kind." In vain will Moses and his friends plead with him until his philosophy shall give way to faith. It has no other power than to defeat the Word of God and insure his own death.

Moses goes to another tent in which he finds the oldest son, upon whom the family depended for strength and help and support and defense; but he is in agony. His limb is swollen and pain makes him cry out with every breath. Moses says:

"Why will you die? God is merciful; a

remedy has been provided. Now turn and look upon that remedy."

But he says to Moses, "Who told you to make that serpent?"

"God."

"Why did he tell you to make that serpent?"

"That you and all others like you might be healed."

"Well, indeed! then I am all right. What God undertakes he always accomplishes, and if he has purposed to save me I will be saved; nobody can thwart his purposes; his plans never fail, and what he begins he always accomplishes. Besides, I know that God is too good to let me die. Mother and brothers and sisters are dependent upon me for support, and God isn't going to let *me* die. For my sins he will punish me, just now, until I have suffered according to their demands, and then I will recover and be all right. I will be able to march in a few days, so don't give yourself any concern about me. I'm safe. God has undertaken to save me and he can do it. I can't do anything to that end. It is all of mercy."

The fellow is troubled, of course, with a wrong philosophy, and there is no way to have him

accept of salvation but by removing his errors.

But we go with the man of God to another tent and listen to him while he tells the same story of an abundant salvation provided for all who are bitten by the fiery serpents. The sufferer says to Moses:

"I haven't any confidence, sir, in your proposition. My belief is that a man is saved by faith only, and I know, sir, that there is no connection between my looking at that piece of brass you have put there on that pole and my being healed. I don't believe there is any virtue in that brass, and if there is any virtue in brass I can look here into a brass kettle that mother borrowed of one of our neighbors in Egypt just the night before we left. I think a little brass is as good as a whole mountain, and I am not going to accept of any such a brassy salvation as you have proposed."

Of course Moses has to make the poor fellow understand that faith is the belief of testimony, and that it is perfectly vain for him to talk about faith in God, while at the same time he refuses to believe what God has said; that the only faith which he could have on this subject, which could possibly do him any good, is that

faith which would accept of salvation on the simple terms on which it had been proposed. But we leave him, whether he shall come to himself and accept of God's way or not.

We pass to another man who is afflicted in like manner, and tell him the same story; the same easy terms of salvation are presented. He listens seemingly with little interest. He says he is suffering very greatly, but that he can see no benefits to be derived from the service proposed. He says: "In my view of the matter, God foreordained, from the very beginning, all things whatsoever cometh to pass, and that it is not possible for any man, or any set of men, to change that in any particular. God foreordained the birth and the death, the excellencies and the blunders, of each particular person. In this way our lives were elected of God, being determined by him who has power over all things, who knew and planned all things from the beginning; so, sir, if God foreordained that I should look and live, then, sir, I will look and live; but if God predetermined it otherwise, then I have not the ability to be saved. I am simply in his hands, and abide his time. If he is going to save me,

he will save me, and if I am one of the non-elect, then I will be lost, and I can't help it. I can do nothing to make it otherwise than the Lord determined at the beginning. I am as helpless, sir, to do anything in the way of my salvation as a dead man. It is a matter that is all of mercy, and human ability and human effort count for nothing."

Here we find a man cheating himself out of life, out of mercy, and of blessing, by a philosophy never taught by Jehovah; contrary to his word, with the power only to prevent the obedience which God demands, and to defeat the kindness of God in his effort to save the lost. We will visit one more, and then retire from the camp. He is a young man. He is lying near the tent door. His pain is unbearable; he is writhing, moaning, and his mother is with him, and his sisters and his friends have come. The healing art is consulted in vain; no remedy can be found. His pain is increasing; his sufferings are more than he can bear. But the same simple story is told of this beautiful and easy way of life. It is made so plain to him that he understands it, and he says, "I believe it. I think you are correct.

I can't doubt it; I have been trained all my life to believe every word that God says, and I don't intend to die. I will look. But just now I am suffering so much. I don't want to be disturbed. Don't touch me, please. I feel better when I am still. But after a while, when I shall recover a little, when I will feel stronger, then I will turn and look, that I may have life."

In vain they plead with him, in vain his mother pleads, in vain do they weep and try to have him accept of life, but procrastination is doing its work. He is hoping to get better without using the only remedy that God has been providing for his recovery. He can't get better. He who waits till he is better, will never turn. He waits until a film gathers over his eyes, his breath is growing shorter, he has waited and waited, and is lost.

But the sorrows had passed, the lesson was learned. They seemed like some yet living, who are ever learning, and never able to come to a knowledge of the truth. We are not able to identify the places at which they stop on their way up on the east side of the Petra mountains, but it is certain that they went far

enough to the east to miss the land of Edom. In doing this, they would find themselves frequently in the edge of the desert, and without good water or grass for their herds. This would occasion much inconvenience, if not positive suffering. That the people do not complain is because of the recent awful lesson taught by the serpents. That Moses suffered all this inconvenience to himself and his people, is due to the fact that he was not at liberty to make war with Edom.

When they pass Oboth and Ije-abarim, they are going north toward the land of Moab, and are at the "sunrise" of their territory. This will indicate the circuit which they had made in reaching the way over which they had to pass to the entry into their own land. Along the borders of Edom, they had bought food and water of the children of Esau, as the Lord had directed. And now they come to the lower part of the land of Moab, and expected to go on through without further trouble. But it will be remembered that Moab and Ammon were children of Lot, and on that account they were not at liberty to vex them in any way. They were then coming into the land which

had belonged to the Emmim, or the mighty ones, but they had been displaced by the Moabites.

The Lord said to Moses, "Rise up, and go over the brook Zered." This was a stream running northwest into the southeast point of the Dead Sea. Yet it was small at the place where they crossed it. However, it furnished water and pasturage for awhile. From the time they turned back from Kadesh-Barnea till then was thirty-eight years. During this time the old warriors had nearly all passed away, and a new generation had come on. It was now a much better nation than Moses led out of Egypt. They had been in school most of their lives. God had given them many lessons, and though they had been slow to learn, they had improved very much. The reformation by Moses was most wonderful.

Moses was then ordered to proceed further north to Ar of Moab, near the border of the land of Ammon. This had been the land of the Rephaim, or the Zamzummim, but the Ammonites, supported by the Moabites, had taken possession of the country. The Rephaim had been a numerous and powerful people.

They were as tall as the Anakim, and are supposed to have been related to them; but they had lacked the cunning and the perseverance to maintain themselves, and so lost all they had.

Having rested here for a short time, Israel was ordered further north: this time to cross over the valley of the Arnon, and therefore to the edge of the land of the Amorites. With them they would be at liberty to go into battle. God was willing that they should even have possession of lands on the east side of the Dead Sea. And yet, having reached the wilderness of Kedemoth, Moses sent to Sihon, king of Heshbon, asking the privilege of passing through his land. He said: "I will go along the highway; I will neither turn to the right hand nor to the left. Thou shalt sell me food for money, that I may eat; and give me water for money, that I may drink; only let me pass through on my feet; as the children of Esau, who dwell in Seir, and the Moabites, who dwell in Ar, did unto me, until I shall pass over Jordan into the land which the Lord our God giveth us."

But Sihon refused to let them pass, and his spirit was hardened that he might be given into the hand of Moses. He made himself strong, by gathering all his people and preparing for war with Israel. The first contest was near Jahaz, but after that the men of war were turned loose from among the tribes, and they fought from Aroer, on the Arnon, to Gilead, to the north line of the king of the Amorites' possession. The king and his sons were delivered into the hands of the Israelites, and were killed; and all their cities were taken and the people destroyed, and the spoils fell into the hands of the passing tribes. In short, they became the owners of all worth having. The fighting was done by their warriors, but the people were led by Moses. They digged for water in places by the way, and rejoiced in God's providences. For a while they rested in the Land of Moab, and came to a great fountain near the Arnon, and here they rejoiced, and all Israel sang this song:

"Come ye to Heshbon:
Let the city of Sihon be built and established,
For fire is gone out of Heshbon:
A flame from the city of Sihon:

It hath devoured Ar of Moab,
The Lords of the high places of Arnon:
Woe to thee, Moab,
Thou art undone, O people of Chemosh.
He hath given his sons as fugitives,
And his daughters into captivity,
Unto Sihon, king of the Amorites,
We have shot at them.
Heshbon is perished even unto Dibon,
And we have laid waste even unto Nophah
Which reacheth unto Medeba."

History is frequently written in song. The Rig Vedas tell the history and journeys of the best people of India. We know of their camps and struggles to pass the mountains by their songs. So it is here with Israel. We would have supposed that Moab had not been made to suffer in any way by the coming of the family of Jacob. But in this song it appears that they had combined with others to prevent them from passing through the land, and had gotten themselves into trouble, and they suffer as the result.

CHAPTER XI.

THE CONQUEST OF THE COUNTRY EAST OF JORDAN.

WHILE the army did the work for the Amorites and for the Moabites, who combined with them, Moses was with the host of Israel in their way. He led them through the country going north, and arranged the camps so that they were easily defended. Indeed, so great was their number, and the ground on which they camped was so well selected, that they found no foe willing to take the chances of attacking them, and so they passed peacefully and quietly till they were encamped in the valley of the Jordan, east of Jericho. At this place the valley is about fourteen miles wide. The river is in the middle of the valley, so that there is a square of seven miles on each side of the river. The ground slopes gently from the hills on either side to a short distance of the river, leaving a lower valley of a half mile or more, through which the channel winds down to the Dead Sea. A more desirable camping ground could not be found anywhere.

But during the time that the host was passing through the country up to this, their last stopping-place, we must remember that the army was in the field. And now we return to it again.

The army had gone north, for they were now at liberty to chastise peoples for the wrong they had tried to do them. Og, the king of Bashan, who was of the Rephaim, of the last of the giants, who had a bedstead nine cubits long and four cubits wide, made of iron, was determined to make war on the intruders. He was not of the Amorites, whom he seems to represent, but had joined them from among the other nation, and had been selected as king evidently because of his great size. He ruled the country from Mt. Hermon down to the lower line of Gilead, joining with Sihon, king of the southern portion of the country. He lived at Ashteroth and Edrei, dividing his capital between these places. When the army came near him, he gathered his forces and met them at Edrei. The victory for Israel was overwhelming. Og was slain, and his people utterly destroyed. Their cities were leveled to the ground, especially their strongholds.

Israel thus came to possess the whole land from the Arnon on the south to Mt. Hermon on the north, east of the river Jordan and west of the desert.

The Moabites had been driven north, and had united with the Midianites for mutual protection. These Midianites were conglomerate with Ishmael. They had broken away from those in the peninsula of Sinai many centuries before, and were low in their worship and morals. Balak, the son of Zippor, was then king of the Moabites in the hills east of the Dead Sea. From the history of Israel, he feared them greatly, and their great numbers terrified him. He counselled with those upon whom he relied for help, but they were as dumbfounded as he. So he called the elders of Midian, and said, "This multitude will lick up all that is round about us as the ox licketh up the grass of the field."

And he sent messengers to Balaam, the son of Beor, to Pethor, which is by the river of the land of the children of his people, asking him to come and curse Israel. He said, "They are too mighty for me. Peradventure I shall prevail if thou wilt curse them and drive them

out of the land, for I know that whom thou blessest is blessed and he whom thou cursest is cursed." And the elders of Moab and Midian sent a delegation to Balaam, and he lodged them over night, but in the morning, having had a communication from God, said to them, "Get you into your land, for the Lord refuseth to give me leave to go with you." And they rose up and returned to Balak and repeated the answer of Balaam to the king. But Balak sent again more in number and more honorable in position, and they said to Balaam, "Let nothing hinder thee from coming, for Balak will do great things for thee." But he answered, "If Balak would give me his house full of silver and gold I could not go beyond the word of the Lord my God to do less or more. But tarry here to-night that I may know what the Lord will speak unto me more."

Here is the blunder of the man. After God had said to him, "Thou shalt not go," there should have been an end of the controversy, and without further consultation or waiting he should have given to these second princes the same answer that he gave to the first. But now in the night, he went to God for an answer,

pleading that he might go, for he wanted the honor and he wanted the gifts and perhaps the position that would come to him because of any assistance he might render to Balak. And God said, "Go with them, but only the word which I speak unto thee, that shalt thou do." And in the morning he rose up early and went with them, and God was angry with him, and the angel of the Lord withstood him in the way as he was riding. The ass saw the angel with a drawn sword in his hand, and turned aside out of the way and went into the field. And Balaam smote the ass. And the angel of the Lord stood in a hollow place between the vineyards, a fence being on either

BALAAM.

side. And again the ass refused to go, but thrust herself against the wall and crushed Balaam's foot, and he smote her again. And the angel went farther and stood in a narrow place where there was no way to turn either to the right or left. And the ass saw the angel and refused to go. And Balaam smote it with a staff. And the Lord opened the mouth of the ass and she said to Balaam, "What have I done unto thee that thou hast smitten me these three times?" Balaam said, "Because thou hast mocked me, I would there were a sword in my hand for now I had killed thee." And the ass said, "Am I not thy ass upon which thou hast ridden all thy life? Was I ever wont to do so unto thee?"

Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way with a sword in his hand, and he bowed his head and fell on his face. And the angel said unto him, "Why hast thou smitten thy ass these three times? I am come forth for an adversary. The way is perverse, and the ass saw me and turned aside. If not, I had slain thee, but now she has saved your life."

And Balaam said to the angel, "I have sinned, for I knew not that thou stoodest in the way. Now, therefore, if it displease thee, I will get me back again."

But the angel said to him, "Go with the men, but only the word which I shall speak unto thee that thou shalt speak."

And he went with them. And when Balak heard that he had come, he went out to meet him unto the city of Moab, which is near the Arnon. And Balak said to him, "Did I not recently send unto thee to call thee? Why did you not come with the first invitation?"

He answered, "I am come unto thee even now, and I have no power to speak anything except what God shall put in my mouth." But he went with Balak, and they came to Kiriath-Huzoth, and Balak sacrificed oxen and sheep, and in the morning he took Balaam, and brought him unto Bamoth-Baal, a very high place, from which he could see but a part of the encampment of Israel, believing that they would look small enough to Balaam to permit him to curse them. Balaam asked that seven altars should be prepared, and seven bullocks

and seven rams. They were prepared and the sacrifices were offered.

And he said to Balak, "Stand by the burnt offering, and I will go; peradventure the Lord will come to meet me, and whatsoever he showeth me, that will I tell thee." And he went to a bare height, and God met Balaam, and he said, "I have prepared the seven altars, and I have offered up a bullock and a ram on every altar."

And the Lord put a word in Balaam's mouth, and said, "Return to Balak and speak this to him:

"From Aram hath Balak brought me,
The king of Moab from the mountains of the East:
Come, curse me Jacob,
And come, defy Israel.
How shall I curse, whom God hath not cursed?
And how shall I defy, whom the Lord hath not defied?
For from the top of the rocks I see him,
And from the hills I behold him:
Lo, it is a people that dwell alone,
And shall not be reckoned among the nations.
Who can count the dust of Jacob,
Or number the fourth part of Israel?
Let me die the death of the righteous,
And let my last end be like his!"

Balak said unto him, "What hast thou done

unto me? I sent for thee to curse mine enemies, and thou hast blessed them altogether." But he answered, "I can only speak what the Lord putteth into my mouth."

Balak said to him, "I pray thee, come with me unto another place from whence thou mayest see them. Thou shalt see but the utmost part of them, and shalt not see them all, and curse me them from thence." In his mind they would seem so insignificant, looking down on them from the heights, and seeing but a small portion of them, that Balaam could be brought into that temper of mind in which he might curse them. And he took him into the field of Zophim to the top of Pisgah, and built seven altars, and offered a bullock and a ram on each one.

Again Balaam said, "Stand by the burnt offering while I meet the Lord yonder." And the Lord met Balaam, and put a word in his mouth, and told him to go and speak it in the ears of Balak, the king of Moab:

"Rise up, Balak, and hear:
Hearken unto me, thou son of Zippor:
God is not a man, that he should lie;
Neither the son of man, that he should repent:

Hath he said, and shall he not do it?
Or hath he spoken, and shall he not make it good?
Behold, I have received *commandment* to bless:
And he hath blessed, and I cannot reverse it.
He hath not beheld iniquity in Jacob,
Neither hath he seen perverseness in Israel:
The Lord his God is with him,
And the shout of a king is among them.
God bringeth them forth out of Egypt;
He hath as it were the strength of the wild-ox.
Surely there is no enchantment with Jacob,
Neither is there any divination with Israel:
Now shall it be said of Jacob and of Israel,
What hath God wrought!
Behold, the people riseth up as a lioness,
And as a lion doth he lift himself up:
He shall not lie down until he eat of the prey,
And drink the blood of the slain."

But Balak was angry, and said, "Neither curse them at all, nor bless them." But Balaam answered, "Told not I thee, saying, All that the Lord speaketh that I must do?" Balak said, "Come, now, I will take thee to another place. Peradventure it will please God that thou mayest curse me them from thence." And so he took him to the top of Peor, that looketh down upon the desert, and Balaam said to Balak, "Build seven altars, and offer as before." And it was done as he said.

But he went not as at other times to meet the enchantments, and turned and looked toward the wilderness, and lifted up his eyes and saw Israel according to their tribes, and the spirit of God came upon him, and he took up his parable, and said:

"Balaam the son of Beor saith,
And the man whose eye was closed saith:
He saith, which heareth the words of God,
Which seeth the vision of the Almighty,
Falling down, and having his eyes open:
How goodly are thy tents, O Jacob,
Thy tabernacles, O Israel!
As valleys are they spread forth,
As gardens by the river side.
As lign-aloes which the Lord hath planted,
As cedar trees beside the waters.
Water shall flow from his buckets,
And his seed shall be in many waters,
And his king shall be higher than Agag,
And his kingdom shall be exalted.
God bringeth him forth out of Egypt;
He hath as it were the strength of the wild-ox:
He shall eat up the nations his adversaries,
And shall break their bones in pieces,
And smite *them* through with his arrows.
He couched, he lay down as a lion,
And as a lioness; who shall rouse him up?
Blessed be every one that blesseth thee,
And cursed be every one that curseth thee."

But Balak's anger was greatly kindled against Balaam, and he smote his hands together, and said, "I called thee to curse mine enemies and, behold, thou hast blessed them these three times. Now, therefore, flee thou to thy place. I thought to promote thee unto great honor, but the Lord hath held thee back from honor." But Balaam said, "Spake I not also unto thy messengers which thou sendest unto me, saying that if Balak would give me his house full of silver and gold I could not go beyond the word of the Lord to do either good or bad of mine own mind. What the Lord speaketh, that will I speak. Now, behold, I go unto my people. Come, and I will advertise thee what this people shall do to thy people in the latter days." And he took up his parable, and said:

"Balaam the son of Beor saith,
And the man whose eye was closed saith:
He saith, which heareth the words of God,
And knoweth the knowledge of the Most High,
Which seeth the vision of the Almighty,
Falling down, and having his eyes open:
I see him, but not now:
I behold him, but not nigh:
There shall come forth a star out of Jacob,
And a sceptre shall rise out of Israel,

And shall smite through the corners of Moab,
And break down all the sons of tumult.
And Edom shall be a possession.
Seir also shall be a possession, *which were* his enemies;
While Israel doeth valiantly.
And out of Jacob shall one have dominion,
And shall destroy the remnant of the city."

And he looked on Amalek, and took up his parable, and said:

"Amalek was the first of the nations;
But his latter end shall come to destruction.
Alas, who shall live where God doeth this?"

But Balak was wroth, and went his way, and Balaam returned to his own country—Messopotamia.

Scarcely had Balaam returned to Messopotamia, when he was visited by the angel that withstood him in the way, who said to him, "Balaam, son of Peor, what hast thou done in thine effort to curse Israel?" And he said, "Nothing; I said neither more nor less than the words which the Lord gave me to say, for I knew that I could do them neither good nor harm by anything that I might say of myself." The angel said to Balaam, "You should not have gone. When God told you not to go, you should not have asked a second time the per-

mission to go. God granted you the privilege of carrying out your desire, but your heart was not right with God, and his blessing will be upon Israel, but his curse shall be upon you."

Balaam went to his room sick at heart, feeling that, on the one hand, he had brought upon himself the displeasure of Jehovah, and on the other, he had accomplished no good for himself. He was troubled in his dreams by night, and in his thoughts by day. He was like a large number of men in every age of the world, who are inclined to do right, who wish to be right with God and with men, but some passion assumes the mastery, and controls them for evil.

Balaam was ambitious. He was easily flattered; he desired position; he was pleased when posing before the world; he wanted office and power; especially he was greedy for wealth. All these things had been offered him by the king of Moab, and he had refused them, and yet he had received nothing in turn but the curse of God. While pondering upon this condition, an evil spirit came to him, and said, "Balaam, why should you be a fool any longer? Your God has your services for nothing; you

are kept in poverty; your religion is offensive to the great majority of people about you; you live in isolation and you get nothing for it, and even now, after all your sacrifices, your refusal to do or say anything except that which your God would direct, has brought you nothing. Now, since you are under his curse, have met with his condemnation, would it not be better for you to serve the prince of darkness, who will give you wealth, and honor, and position, and power, and make you a ruler in the world that is to come? Now, hear me, and accept of these favors."

But Balaam would not listen. He said to himself, "If I shall turn and repent, and pray to God, he will surely forgive me, and I may yet stand in his favor, and rejoice in his promises, and be his child as in the days gone by." These were the things which he knew to be right, and which, in his spiritual nature, he wished; but, on the other hand, were his ambition and the longing desires for coveted position and wealth. For days and weeks he passed between these two convictions, scarcely able to decide whether, after all, it would pay for him to serve God. While halting between these

views, he is visited again by the nobles selected from Moab, and from among the people of Midian, who were at that time allied with the Moabites and the Ishmaelites.

They said to him, "Balaam, we have come by the authority of our peoples to see you again, and ask if it is not possible for you to assist us in other ways than had occurred to us. Balak only thought of your being the instrument through which the curse of Jehovah might be called down upon Israel. But it is in our mind that there are other ways in which you may be of service to us. You seem to be willing to help us, but to lack power in the one respect in which the king had hoped for you to succeed. Now, we wish you to return with us, for the Moabites and the Midianites wish that you would become identified with our interests, and be one of the great leaders of our people. You might assume or receive the high priesthood, or become one of the rulers of a large district under Balak, and you would receive many cities which would contribute to your support and your wealth, your luxury, your honor."

Balaam said, "Rest for the night, and I will

answer you in the morning." During the night he was troubled in his dreams. Over and over again he thought of his condition. "God wants my services for nothing. So far as this life is concerned, I am getting but little out of it. I have no place among men. If I go with these men the best positions they can give me will be mine, and all the power for which my soul has longed."

So in the morning he said to these messengers, "I will go with you. I do not know what service I may render, but the way may be open for me, and I will accept an open way if it shall contain promises of blessing." He returned with them, and there was great joy among the Moabites and Midianites, and they did him honor, and were ready to supply every want and desire, if he would only advise them and direct them so that they might not be destroyed by the Israelites, who were overrunning all the country, and taking possession of all places wherever they came.

The king of Moab said to him, "Is it impossible that you should curse this people?" And Balaam said, "Impossible, my lord; I have no power to bring a curse upon them, and if God

is not pleased to curse them, but, rather, is pleased to bless them, then we cannot overcome them: they will overcome us." Pausing for the moment, and then looking the king in the face, he said, "There is one way, O king, in which Israel may be destroyed: if you can cause Israel to sin, to disobey God, God will curse them, and his curse will be your blessing, for you will be rid of your foes, and the country will be yours again." "But," said the king, "how can we influence the people of Israel either for better or worse? What can we do or say that will cause them to offend their God? We have no arguments which they cannot meet. They do not associate with other people than their own, and we have no way of influencing them."

"But, my lord," said Balaam, "your men may not argue, but they are deferential to women, and you have beautiful women, and now, in the service of Molek, and for the salvation of your country, these women will do your bidding. Select, therefore, a large number of your beautiful women, and let them go to the camp of Israel and invite the men to come and attend the worship of your gods. Of course

they will not agree to come; they will even refuse to come, but with the smiles and flatteries of your most beautiful women, they will slip away from their camp, and come as individuals. Pretend that you are to be at peace with them, and that these are simply neighborly visits, and that no harm is to come out of all this. If they do not like your worship, at least they will know more about it when they have beheld your devotions. It will not hurt them at least to come once. In this way the princesses (and you can have all of them claim to be princesses) shall induce them to come away from the camp privately and watch the services of Baal-Peor. Then let this worship proceed in the most fascinating and enticing form; in dancing round the god, let your women be without much clothing. King, men are men; they have the feelings and passions of men, and they can be led astray, and they will come again, and others will come with them, to a second and a third occasion like that. This influence will increase with them, and, with insinuations that there are great pleasures in this service, which will be free to both men and women alike, many of them will secretly

join your religion and worship with you for the pleasures connected therewith. Let your women then be very fascinating, very charming, render to them such pleasures as they desire, and their God will curse them, and that will rid them out of your land."

This plan was adopted, and was found to result as Balaam indicated, but not to the extent that had been hoped. A large number of the men were seduced. Midianitish and Moabitish women were taken to the camp of Israel, and a great plague broke out as the result, until 24,000 died of the plague. This was stayed by Phinehaz following an Israelitish man and a Midianitish woman into a tent and killing them both. The evil was checked, and the Midianites were sent home, and Phinehaz was blessed of the Lord with assurances that the line of priesthood should be found among his descendants.

The Lord said to Moses, "Avenge the children of Israel of the Midianites. Afterward thou shalt be gathered unto thy people." And Moses took out of every tribe a thousand men, selected, proved men, who could not be turned aside from right, and he sent them under the

control of Phinehaz, and Eleazar, and Joshua, and they slew every male among the people; they slew the kings of Midian with the rest; they slew five of these kings, and found Balaam, the son of Beor, among them, and slew him with the sword, and they took captive the women of Midian, and their little ones, and their cattle, and their flocks, and all their goods, and all their cities in the places wherein they dwelt. They took the spoil and prey both of man and beast. And they brought the captives and the prey unto Moses in the presence of Eleazar, the priest, and the congregation of Israel, into the camp in the valley of Jordan, east of Jericho.

When Moses and the princes went forth to meet them, and found that they had spared the women, Moses was angry, and said, "Have you saved all the women alive? Behold, these caused the children of Israel, through the counsel of Balaam, to trespass against the Lord in the matter of Peor, and so the plague was among the congregation of the Lord. Now, therefore, kill every male among the little ones, and kill every woman that hath known a man by lying with him, and encamp ye without the

camp seven days. Whosoever hath killed any person, or touched one slain, let him purify himself on the third day, and on the seventh day, and every garment, and all that is made of skin, and all work of goat's hair, and all things made of wool ye shall purify." All of the metals were made to pass through the fire for their purification, and all things else were purified by the ceremony of the law. The spoil that they had received was very great, making them very rich.

CHAPTER XII.

POSSESSING THE LAND ON THE EAST SIDE OF JORDAN.

WHEN they came out of Egypt forty years before, they were numbered by their tribes; and now, after the deaths which had come to them in the wilderness, from sickness, lust and disobedience, they were numbered again. Strange, that they were so nearly the same as when they left the land of bondage. The numbers comparatively are as follows:

	Mt. Sinai:	*On the plain of Jordan:*
Reuben,	46,500	43,730
Simeon,	59,300	22,200
Gad,	45,650	40,500
Judah,	74,600	76,500
Issachar,	54,400	64,300
Zebulun,	57,400	60,500
Ephraim,	40,500	32,500
Benjamin,	35,400	45,600
Dan,	62,700	64,400
Asher,	41,500	53,400
Naphtali,	53,400	45,400

From this it appears that they came out of

Egypt with 601,500, and when they had completed the journey they had left 601,730, so the able-bodied men they have with which to conquer the land differs but little from the number that came out of Egypt. It will be seen, too, that the tribes that had kept their places and had not murmured, or, at least, they murmured less than the others, have the increase, while the complainers and those most frequently in rebellion were greatly reduced. This is about as it is in the world generally, the malcontents accomplish but little for themselves or for the world. Many times they had been impatient for the land of rest. The days and years had come and gone, but nothing accomplished worthy of record.

Two things, however, had served to greatly change their national condition. The old people, who had been reared in ignorance, and had largely passed the time for change, had broken ranks in death. Few, if any of them, would have made good citizens in a new government. They would not learn, always wanted things to be as they were in Egypt, and, never satisfied with the things which God did for them, they would have continued to

annoy the country. But the Lord disposed of them in the wilderness. The younger people had been educated, they had been in the school of the Lord for all those years, and were therefore prepared for citizenship. Not only so, but the peoples of the land had now forfeited their right to life, and especially to the land. Hence, as in all things else, in the fullness of time, God accomplishes the purposes of his heart.

The tribes of Reuben, Gad and the half-tribe of Manasseh, seeing that the land in which they were was a good land, that it was especially adapted to grazing, and they had much cattle, they asked Moses to permit them to remain on the east side of the river Jordan, in the land they had so recently taken from *their* enemies and the enemies of the Lord. True, in the destruction of the country and the peoples of the land, they had destroyed the cities, but they could be rebuilt and fixed up for homes for them. Besides all this, it would give all the west side of the river to the other nine tribes and a half. The providence of God in giving them that land seemed to plainly indicate that it was the divine will that they

should use it; if he had not intended them to settle it God would not have given it into their hands in the manner in which he had. And while God permitted Abraham to walk up and down in the land of Canaan, and look east and west, north and south, and to know that all this was to belong to his descendants, as far as his eye could range, they felt sure that his eye fell on the land where they were, and that, therefore, they should have the land on the east side of Jordan was in the covenant which God made with his friend.

At first Moses did not understand them; he thought they meant to separate themselves from the nation, and so to sin against the Lord, and thereby bring upon themselves the evils which had followed the believing of the false report of the ten spies. He wished them to know that they could not, in any way, set up their opinion against the commandment of the Lord, and still continue to have his blessing. God would not permit any substitute for his word and will; they must walk absolutely in his commandments or fail. He could see, too, that a separation like that would be something of a barrier against the meeting together three

times a year in one place for the worship of God. This would especially be true respecting the Passover. About the time of the feast of the unleavened bread, for it would occur just before the harvest, there would be the annual rise in the river Jordan, and the difficulties in crossing would furnish a good excuse for non-attendance. So he opposed the plan.

But they drew near to Moses, and said to him, "You quite misapprehend us; we have no thought of separating ourselves from the other tribes. We know quite well that it would not be right for us to do so. And, besides, we will need the help of our brethren in the future. We would not think of taking this good land which our brethren have conquered for us, and then refuse to render the assistance needed to gain for them the lands on the west side of the river. We propose this: we will go immediately and fix up the homes, so that our wives and our little ones can be protected during our absence, and then we will return to you here with our quota of men, and go over the river and fight for the land for our brethren, just as though we were to have part with them. We will board ourselves, and leave all the spoils to

our brethren, so that we will not ask or expect anything from the cities of the west side; and we will not even return to see our wives and children till the last battle shall have been fought and the last victory won. And when that land shall have been gained, we will return to our own homes, and be in all time to come just as the other tribes. We will go up to the feasts which have been required of us in the law, and, in all respects, we will remain loyal to the covenant which God made with us at Sinai."

When Moses heard their pleadings, and was convinced of their honesty in the matter, he gave his consent to the proposition. But he gave them an exhortation to faithfulness in the contract made, assuring them that they would be inviting upon themselves inevitable ruin to fail in any respect of all that had been said. So he gave the south part of the country, beginning on the Arnon, and extending north to the Jabbok to Reuben, and then to the south side of Bashan should be possessed by the tribe of Gad, and the half-tribe of Manasseh should have Bashan and the country north to Mt. Hermon. So they started at once to get

ready for the occupancy of the country, so that they would be ready for the war on the west side of the river.

A new question arose in the distribution of lands. Men only had been thought of as property holders. A woman had property, if at all, in her husband or father. In the tribe of Manasseh, one Zelophehad was the father of four daughters, but had no son; and now his name and right was to be blotted out, or the inheritance must be perpetuated by the daughters. These young women came to Moses and Eleazar, and said that their father had died in the wilderness, not because he was in the rebellion of Korah, but he died in his own sin. He was the father of four daughters, but had no son. Now, therefore, give us a possession among our brethren, for why should the family be blotted out?

But Moses hardly knew what to do in the matter. To him the proposition was a new one. He had not heard of such a thing in Egypt, or anywhere else. So he took the cause to the Lord, at the tent of the congregation, and the Lord said the thing they have spoken is right, and, in the future, it shall

be that if a man die, his property shall be left to his son; but if he have no son, then it shall belong to the daughter. It was so arranged by command of the Lord, that in the drawing of the lands, these daughters should represent the father as if they had been sons. There was one restriction laid on them, however, that, in case they shall marry, they were not to choose husbands outside of their own tribe, as that would cause the lands to go to the tribe, eventually, represented by their husbands. They were obedient in the matter, and the question was settled forever. If they had remained single, the inheritance would have been theirs, and they would have had all the rights of ownership which could have belonged to their brothers.

There was the foundation laid, in this settlement of the country, for a future trouble. We remember that the Ammonites were south of the Arnon, and that the descendants of Moab were on the north side of that stream. But it must be remembered that these were twin tribes, as it were, and very frequently we have the one name used, whereas the other tribe is understood. Moab had been pushed north by

the Amorites, and had betaken themselves to the mountains east of the Dead Sea and to Bashan. In blotting out the Midianites of this country, we may suppose that there could have been left no more than a seed of Moab, in whose name the Ammonites in later years try to claim the country. Judges, 11th chapter, contains a thrilling account of the whole affair. The speeches of these diplomatists throw light on the question.

"Now Jephthah the Gileadite was a mighty man of valour, and he was the son of an harlot: and Gilead begat Jephthah. And Gilead's wife bare him sons; and when his wife's sons grew up, they drave out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou art the son of another woman. Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered vain fellows to Jephthah, and they went out with him.

"And it came to pass after awhile, that the children of Ammon made war against Israel. And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land

of Tob: and they said unto Jephthah, Come and be our chief, that we may fight with the children of Ammon. And Jephthah said unto the elders of Gilead, Did not ye hate me, and drive me out of my father's house? and why are ye come unto me now when ye are in distress? And the elders of Gilead said unto Jephthah, Therefore are we turned again to thee now, that thou mayest go with us, and fight with the children of Ammon, and thou shalt be our head over all the inhabitants of Gilead. And Jephthah said unto the elders of Gilead, If ye bring me home again to fight with the children of Ammon, and the Lord deliver them before me, shall I be your head? And the elders of Gilead said unto Jephthah, The Lord shall be witness between us; surely according to thy word so will we do. Then Jephthah went with the elders of Gilead, and the people made him head and chief over them: and Jephthah spake all his words before the Lord in Mizpah.

"And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come unto me to fight against my land? And the king of

the children of Ammon answered unto the messengers of Jephthah, Because Israel took away my land, when he came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those *lands* again peaceably. And Jephthah sent messengers again unto the king of the children of Ammon: and he said unto him, Thus saith Jephthah: Israel took not away the land of Moab, nor the land of the children of Ammon: but when they came up from Egypt, and Israel walked through the wilderness unto the Red Sea, and came to Kadesh; then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom hearkened not. And in like manner he sent unto the king of Moab: but he would not: and Israel abode in Kadesh. Then he walked through the wilderness, and compassed the land of Edom, and the land of Moab, and they pitched on the other side of Arnon; but they came not within the border of Moab, for Arnon was the border of Moab. And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land

unto my place. But Sihon trusted not Israel to pass through his border: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel. And the Lord, the God of Israel, delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country. And they possessed all the border of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan. So now the Lord, the God of Israel, hath dispossessed the Amorites from before his people Israel, and shouldest thou possess them? Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the Lord our God hath dispossessed from before us, them will we possess. And now art thou anything better than Balak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them? While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that are along by the side of Arnon, three hundred years; wherefore did ye not recover them within that time? I therefore have not sinned

against thee, but thou doest me wrong to war against me: the Lord, the Judge, be judge this day between the children of Israel and the children of Ammon. Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

"Then the spirit of the Lord came upon Jephthah, and he passed over Gilead and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon. And Jephthah vowed a vow unto the Lord, and said, If thou wilt indeed deliver the children of Ammon into mine hand, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, it shall be the Lord's, and I will offer it up for a burnt offering. So Jephthah passed over unto the children of Ammon to fight against them; and the Lord delivered them into his hand. And he smote them from Aroer until thou come to Minnith, even twenty cities, and unto Abel-cheramim, with a very great slaughter. So the children of Ammon were subdued before the children of Israel.

"And Jephthah came to Mizpah unto his

house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither son nor daughter. And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back. And she said unto him, My father, thou hast opened thy mouth unto the Lord; do unto me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon. And she said unto her father, Let this thing be done for me: let me alone two months, that I may depart and go down upon the mountains, and bewail my virginity, I and my companions. And he said, Go. And he sent her away two months: and she departed, she and her companions, and bewailed her virginity upon the mountains. And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she had not known man. And it was a custom

in Israel, that the daughters of Israel went yearly to celebrate the daughter of Jephthah the Gileadite four days in a year."

Jephthah uses Moab for Ammon. And it is quite certain that they had been so related that it was difficult to determine which name to use. Having been banished from the land, they went into other corners of the country. And, in centuries they became stronger, and Israel, because of sin, became weaker, and now, perhaps combining, they claim the land, and strive to take and keep it.

It had been appointed in the law that the tribe of Levi should be devoted to the priesthood; that they should not live together as they of the other tribes, but should dwell in cities devoted to them. Of these cities there were to be forty-eight in all: thirteen for the priests proper, and thirty-five for the Levites. Around these cities there should be a plat of ground, extending from the city wall two thousand feet all round, for the gardening and needed produce for the priests and Levites. These cities were to be distributed among the tribes so that the priests would be near the people, and yet convenient to Jerusalem.

In addition, there should be three cities on each side of the river denoted as cities of refuge. On the east side, Bezer was chosen from the land of Reuben, Ramoth from Gilead, and Golan from the half-tribe of Manasseh. They had, also, their proportion of Levitical cities. The wisdom of the cities of refuge would be doubted if proposed for a land and people like ours. But when we remember their condition we can easily see the value of these provisions. Let it not be supposed for a moment that a man, having slaughtered another, and succeeding in getting to a city of refuge, was therefore safe from the condemnation of law. He would be protected simply till the time that he might have an impartial hearing. Then, if found guilty of murder, he must suffer accordingly. Or if he had killed a man, not intentionally, but carelessly, he remained in the city till the death of the high priest then living.

While many other arrangements were being made by Moses and Eleazar, preparatory to the moving of the army, and the tribes that were to locate on the west side, the two tribes and a half were taking possession of the country,

rebuilding the cities, and providing the means for the protection and support of their families during their absence while helping the other tribes to come into possession of their homes. Moses has yet much to do, and but a little while for its accomplishment. He cannot pass over the Jordan, and must hasten the preparation of all things, and then ascend to the top of the lofty hill from which he can have a view of the promised land, and then die.

CHAPTER XIII.

A REVIEW OF SOME OF THE TEACHINGS OF THE LAW.

It must be understood that we take it for granted that the law was given by Moses. Hereafter we shall give the proofs of this, but for the present we shall simply assume that he was the agent of God in the giving of that covenant to his people.

It is not difficult to show apparent defects in law and in government if only we shall see but one side of the facts; if we shall blind our eyes to the conditions of the people and their real needs; if we shall suppose them to be in the same condition as ourselves, and, therefore, to be in need of the same kind of instruction as would be best for us, we shall be far from the facts in the case, and our judgment will go wide from the truth. It is not reasonable to suppose that a people, having been raised in bondage, whose fathers and grandfathers were bondsmen, would be prepared for the high civilization of the people of this country. They were low in the scale of knowledge and

of moral discipline. They were not sufficiently advanced to be governed by love for God and love for men.

It will do to put this into their law, but to expect them to comprehend it, and live up to it from the first, would be too much. People in their mental condition have to be deterred from wrong; they have to be restrained by fear. They were in the condition of children, to whom we say, "Thou shalt not," or, "Thou shalt." They were not prepared yet for the reasons for these laws. Their habits had to be formed by absolute authority, and afterwards they could know why these rules had been insisted upon. This law was given to them for a pedagogue, a child-leader. Many of the requirements had the double purpose of giving them the direction needed, and also to train them to obedience to the will of God. Many of the things they were commanded to do were for the latter purpose almost entirely. God could have delivered them from the army of Pharaoh without the use of the rod of Moses; he could have healed them from the bite of the fiery serpent without the brazen serpent, but it was better for them to learn their dependence

upon God, and to know that his blessings to them depended upon their obedience to his will.

The law of Moses has been objected to because of its severity in the punishment of crime. This is especially true with reference to capital offenses. The opponents of that law have said that, for too many causes, death was the penalty, and yet the causes for capital punishment are but eight; or, if some of these shall be divided, as has been attempted on the part of some critics, but eleven at most.

An old English code shows that, in that enlightened country, the causes for death by law were two hundred and eleven; yet the men who complain of Moses say nothing in opposition to these civilized regulations. In justice we must say for England, before we pass from the statement, that the number of capital offenses has been greatly reduced. But at the time that England had so large a number of causes for death, the people were centuries and centuries in advance of the moral condition of Israel when the law of Moses was given to them. We are ready to conclude, therefore, that the law given to Israel, in comparison with the

laws which men have instituted, was exceedingly mild.

Of course, there are always to be found a large number of people who object to capital punishment on any account, or in any country, but it is not in order for us here to enter upon a discussion of that subject. It does appear, however, in history, that life is far safer where these laws exist and are strictly enforced. From 1849 to 1855, California had trouble on the question of theft. Multitudes seem to have gone there with the understanding that they were at liberty to steal themselves rich, and nothing was safe on that account. They enacted very rigorous laws, making theft a capital offense, and the result was that, in a few years, property in that territory became safer than in any other state or territory in the Union. And it is fair to presume that a like people, in any age of the world, would be better governed by severe laws, and the penalties rigorously enforced, than by gentler measures.

It is urged by some that the tribes and nations of the east side of Jordan, and those of Palestine, were robbed of their homes, and either killed outright or driven from the land

of their birth, and that such things would never have been ordered by a just God. As we have before indicated, these men have not waited to ask for any reasons for this procedure. They have simply seen the cities on fire, and people slain or fleeing for their lives. If we shall join in the crowd that waits to see some mortal end his life for murder, see him swing away into eternity, we say it is cruel. But when we have come to know the reasons for all this, our feelings and judgment are modified.

This land was given to Abraham and his descendants hundreds of years before this, and these tribes are interlopers. This, however, is not all; they had driven out, or murdered, all the civil and helpless people of the country. Melchisedek, the priest of the Most High, who was King of Peace, has been killed, and all his people. These tribes have absolutely filled their cup of iniquity to the full. They were answering none of the purposes for which they had been brought into being. And, as God had removed the antediluvian world with a flood, and submerged the cities of the plain with fire, burning up their abominations, that he might purify the world, so he destroys these

sons of Belial, for it would be a scourge to the world to leave them in it longer. It must be remembered that they did not injure Edom, and that they avoided doing harm to the Ammonites and Moabites till they were compelled to use force in self-defense. The Canaanites had utterly forfeited all rights, and must die or remove, but others might remain upon the condition of servitude, if they chose to do so.

But there is an objection to the manner of the execution. Some have thought that God might destroy the old world, or the cities of the plain, but in this case the work is done by the people of Israel, and that it made them blood-thirsty and hateful. This judgment is incorrect. God wished them to hate the evils of that land. That they might do so, he sends them to war against the people who did them. Perhaps the best way to make a man hate drunkenness is to set him to work to put it down. And if a man is to hate any kind of wrong, it is better to have him preach against it and fight it.

It is said of Brigham Young that when he found a man who was weakening on any point

of Mormon doctrine, he proceeded immediately to have a revelation from the Lord that such a man should be sent out to preach that doctrine; he might preach Mormonism generally, but he should preach that doctrine as a specialty. It is said that his plan worked well. If his man did not convince others, he always convinced himself, and that was the thing desired. If these nations deserved capital punishment, or to be exiled for their wickedness, and that is certain, the best thing that could be done for Israel was to make them the executors in the case. To me it is passing strange, that men who believe in wars, who feel that it is right to punish nations for iniquity, and even to use force for the extension of territorial dominion, are loud in disclaiming against the law of Moses for directing the punishment of the most awful national crimes to be found in any catalogue. It looks as if they find fault simply because they find fault.

The opposition to idolatry is believed by some to be extreme; that men should be killed, and women killed, for the worship of idols, is regarded as a narrowness in religious thought and feeling, and shows that the God of Moses

was envious of other divinities. In the first place, they were organized into a nation, with God as the head and rightful ruler of that nation. Hence, idolatry would be high treason, since it would be a denial of the only authority by which they were to be governed. The governments of the earth have always punished high treason in a capital way, and no complaint has been made of it; in fact, it is said that, unless severe measures shall be adopted, there can be no permanency in government. If that argument is good respecting the governments of the earth, it is good concerning that government of which God was understood to be the only authority.

Again, it should be noticed that idolatry was not simply treason; it did not simply deny the sole authority in governmental rule, but it was corrupting, and degrading, and ruinous in the strongest meanings of these terms. Many of the services of these divinities are conducted in nude condition. Men and women dancing round these gods without clothing enough to hide their shame. And, further, that all the rites and devices which might have emanated from the most corrupt things and corroding

conditions were in these idolatrous services; such, for instance, as the Midianites' in the deceptiveness by which Israel was decoyed and twenty-four thousand of their men killed. These evils would bring a national calamity far worse than the burning of cities or the absolute destruction of whole sections of the country; the more common or debasing the crimes of the people, the more certain their ruin.

Hence heroic treatment must be resorted to, and the causes of these injuries and national wrongs must be stamped out. If it is the purpose of law, as has been in the mind of our great jurists, to make it as easy as possible to do right and as difficult as possible to do wrong, then it should be the purpose, the intent, of law to remove those customs and practices which destroy morals and ruin the people. This is simply what the law of Moses did in that respect, and when we see these laws in the civilized government of the present age, all recognize them as being correct. It is only when they are found in the law of Moses that objection is raised!

The position of the law with respect to purity and virtue has been called in question.

When men are asked to point out the immoralities of the law in respect of virtue, however, there is no effort made. It is an argument that is most potent by statement, without any effort to find that the facts are agreed. It is claimed that polygamy was taught in the law, and yet there has been found nothing that has the slightest tinge of polygamous thought. Because a brother dying without issue leaves his wife to a brother whose duty it is to raise up seed to him, it is at once assumed that this man was already married, and that he is under obligations to take his second wife while his first wife is living, but of this there is not the slightest evidence. The nearest of kin, which, of course, would be a brother, if he is not already married, was under obligation to support the widow and take her for his wife; but nowhere is it indicated that one man should add one wife to another. In fact, in the creation, as Moses recorded it, God made one man and one woman, and ordained that they should be one. He did not make one man for two women or five, but one, and under the law of Moses, up to the death of Joshua, there is no evidence that any of the Israelites violated the law of

monogamy. In after years men did wrong. Some of the kings had many wives, and suffered for the violation of that original law of God; but because men did wrong, it does not follow that the law sanctioned that wrong. There is every possible provision made in the law of Moses for the protection of female virtue, and a man who assumes otherwise, simply announces the fact of his entire want of acquaintance with the book.

Few men can be found in the world who object to what is called the moral law. That it is wrong for children to disobey parents; that no one should speak falsely of his neighbor; that he should not earnestly desire the property of another without rendering an equivalent; or that he should love his neighbor as himself; that he should protect virtue; deal justly with all men, and especially with the helpless; that if he shall wantonly injure his servant, he should forgive the debt and set him free; that he should send the straying beast, even of his enemy, back home; that he should not even put out a fire without giving others notice, who might be injured thereby, are readily accepted by all persons of moral sense. But it is said

that there are a large number of ceremonial and religious performances for which there is no sufficient reason. The Sabbath is objected to, as it would prevent the necessary services for the maintenance of the family. And yet it seems that history does not warrant the assertion. It is maintained by statistics, that the peoples having rested regularly one-seventh of the time, have done better financially and have lived longer than those who have wrought every day.

While it is perhaps true that all do not need the same amount of rest, yet this has been found to be a fair average, and on the whole, the world has been made better by this arbitrary rest. But this is not all there is in this requirement. The people were continually impressed with the fact that God was their ruler, and that they were to be obedient to him. They were given time in this way to examine their spiritual condition, and to correct themselves morally, and improve themselves mentally.

The sanitary laws have seemed, to some, as merely arbitrary and of no particular value. But if we will give attention to the climate in

which that people were expected to live, we will reach the conclusion that there were principles of hygiene presented to them in addition to the lessons of obedience to the will of God. Perhaps every animal, fish and fowl decided to be unclean, to them, tends in that country to breed scurvy and leprosy. So it was with the habits of cleanliness, and even the manner in which they should keep stench from their camp, every thing was appointed for their own good: they had their health, physically and spiritually, from the same code.

"Why all this tabernacle expense," says some critic. For several reasons: even the expense and show were good for them. It was to be wreathed in the cloud, and they were to be puzzled and delighted with its mystery. They were to learn by its daily demands for sacrifice that they were sinners and had lost their right to life, and that it was because of divine mercy that the sacrifice of a lamb would be accepted as a respite. They were to be reminded by the daily cleansing of the priests that no one unholy or unclean could be admitted into the presence of God. It was full of symbols of present truth and types of coming events. Its

staves and linen, its cords and coverings, its outer court, its tabernacle of the congregation and holiest of holies, were crowded with object lessons. They could see in the sanctification of the priest, by the blood of his consecration placed upon his right ear, the thumb of his right hand and the great toe of his right foot, that God had devoted him to hear and appropriate truth, that his hand should open with benevolence to the poor, and that his feet should walk in the ways of the Lord. As he is washed in the laver, it is taught that God's servant must be clean; and as he was anointed with the hin of olive oil mingled with the sacred spices, he must have an unction from the Holy One. As he adjusted the lamps, it must be seen that God intended the light of his Spirit to be always in his house, and as they partook of the shew-bread, they were to know of the dainties of God's table always spread for his people. And when they came to the altar of incense, the purity and blessing of pure devotion in prayer could be understood better than ever before. But when we come to look beyond the vale, where all light was excluded but that of the presence of God as he met them from

between the cherubim, as they came face to face with the commandments placed in the ark, they learned of the judgment of the Holy One of Israel which condemned all men, but upon that there was the mercy-seat that declared that mercy had rejoiced against judgment, and that God had arranged to be just while justifying those who had sinned, by a system of redemption provided by divine wisdom and divine goodness. From first to last there was not a service in this holy place without its purpose, without a divine purpose. For such a people, and at such a time, nothing else could have taken its place.

Its priesthood has been objected to as being needlessly expensive. And yet this giving to the Lord was the best thing that could have been done. They provided themselves with competent leaders in their worship, and were always better by their help.

It would not be a difficult task to pass through the entire services commanded of the Lord by Moses, and find that in each order there was a divine wisdom, which provided good for the time, and taught indispensable

truth respecting the coming of Him who was to be the Redeemer of all men.

It is now known that man needs to be under law to some being higher than himself and his fellowman. In every way, in the source of the law and in the wonders which wrapped it about in its giving, in all the leading of that nation, and in the providences which ever attended their steps, they were kept in school for all those years, and thus prepared for the still greater lessons which awaited their majority, when the "Teacher come from God" should lead them into the higher lessons of truth and beauty, under whose instructions the obedient students shall graduate for the heavens.

It seems proper that we should notice some of its financial measures. There are some questions from which the whole world is suffering to-day. The land-rent and money-rent, the power of rich men over poor men, virtually making them slaves, bring up questions we find exceedingly difficult to manage. Before going further in this examination, it may be well to notice that men of the same nation do not stand in the same relation to each other that they do toward those of nations about them, for in that

national compact every man stood for the defense of every other man; hence there is an indebtedness to these members of the common firm that is not true when we have crossed national lines and have to deal with other people. For instance, in money matters, Israel dealt with Israel as they did not deal with others. "If thy *neighbor* become poor" it was the duty of the man to render him the help he needed, to lend him the money or the means necessary to prosecute his business. That is far better than our system. We have arrangements by which the poor may be kept and cared for. That system prevented men from getting poor, by helping them and placing them on their feet, so that they could take care of themselves and be a support to the people in their community. Usury was not taking two per cent or ten, but was taking any per cent, but that related only to Israelites. When they dealt with those upon whom they had no claims and who were under no obligations to render them assistance during war or famine, they were at liberty to take per cent. Some one is ready to say, and frequently it is said, that the man who has money and is compelled

to lend it without interest is injured thereby; but that demands investigation. The system found in the law of Moses made every man a helper to every other man, and by lending he is saved the taxes which would be necessary to support the poor, for they would support themselves. The law, on the other hand, was very strict in arranging for the payment of all debts, either in money, or in goods, or in cattle, or in the use of his land for a term of years, or by labor, which would equal the amount of the debt. This saved the people from the loss of lands by mortgage; it saved them from speculation and speculative schemes, and retained them in a condition of equals, each man contributing his quota to the general weal by maintaining his family, and assisting others to grow in wealth. The money rent is the evil of to-day. It is the great leverage of the millionaire by which he compels the services of the less fortunate for less than half its value.

But the law had a still greater value in its management of lands. To begin with, the whole country was divided between the tribes and subdivided between the families, and this

land might never be sold. *It could not be sold.* It might go temporarily for the payment of debt, until the sabbatic or year of jubilee, but it must return again to the family. This prevented land speculation, by which the *money*-lords become the *land*-lords and compel the people to be their subjects, to do their bidding, so that they can live by the sweat of other men's faces. But the law of Moses wisely prohibited and prevented any such conditions. There are many values in this system not seen at first. The moving, changing places, going here and there, collecting nothing, saving nothing, which is the result of our land speculations, could not occur under that law. The time wasted in moving, the property squandered, the seasons which men are out of employment, are a vast financial injury to us, but saved by the wise provisions of the law of Moses. Health is far better if men will live in the country where they are acclimated. Besides, they understand the products, and understand how to make the most of the soil and sunshine. Many of these things they have to learn in exchanging places.

There is a remarkable feature in this law:

that it lasted through a period of fifteen hundred years without the need of addition or subtraction. That is not the case with our laws. Our legislatures unmake about as much law as they make. The laws *un*made tell of the failures of former legislatures, and, sometimes, tell of the failures of the men who *un*make a previous code; but the law of Moses stood through all those centuries, and met every condition and every demand. It would be the wonder of this age to find a law that would do equally well for a period of ten years. It is no answer to this to say that that age was non-progressive, but that this is a period of the world's growth, and consequently, there are new complications constantly arising, for the principles of law and of regulation are equally valuable in these various conditions. The reason we change our laws is because they are imperfect, and the reason that law was not changed was that it emanated from a wiser source than any human legislation.

It is sometimes said that their feasts were not indicative of national foresight, for three times a year the law demanded that every male competent to leave home, over twenty years of age,

should go to a common place for worship, and in each one of these he would be gone from home from seven to twelve days. This would leave the whole land at the mercy of their enemies; and a period of two weeks is sufficient time, when a country is surrounded by marauders, tribes and bands, who make their living by plunder, to be despoiled of all their goods, their houses burned and their flocks and families carried away. It is safe by this time to say that the man who gave the rest of the law would never have given this of himself, unless there was divine assurance to his mind that, during these periods their lands and homes would be protected by the Almighty from the hands of the spoilers. Such protection was assured them, and a careful reading of history will reveal the fact that their country was never overrun during the time when Israel was keeping one of these feasts according to the law. Strange, you say. Yes, it is strange; but it is true.

The sabbatic year, every seventh year, was a year of rest, and yet, by trial, land will produce more in a period of fifty years by resting one year out of seven. But that was especially true in the land of Palestine. Much of it is very

thin soil and needed the recuperative influence of rest and weeds.

The religion of the Jews has been regarded by many persons as an assemblage of forms without import, without valuable instruction or spiritual stimulus. Carefully studied, however, this statement is not found to be true. It must be remembered again that the people for whom these services were intended were dependent largely on their eyes and ears for any religious influence whatever. In their annual feasts the whole nation saw offerings in large numbers, all telling the same story: first, that those who make the offerings are sinners, and by their sins have forfeited their right to live; and second, that God is merciful in accepting a substitute, the sacrifice of a beast in the place of the man. Here they gather patriotism as well as religious enthusiasm. They are bound together in the common sentiments of home, of fellowship and of national brotherhood. More than that: these services foretold coming events; they pointed the eye to the future when a perfect sacrifice would remove sin, so that it would never return again. It is not alone in foretelling future events by words that prophecies are

given. They are given by act, by form, by type. Altogether, for such a people, for such a time, for such circumstances, we can easily adopt the language of David, "The law of the Lord is perfect;" and especially that of Paul, when he says, "Wherefore the law was a schoolmaster to bring us to Christ that we might be justified by faith."

CHAPTER XIV.

MOSES' FINAL CHARGE TO ISRAEL.

MOSES feels that he is about to go the way of all the earth. He has seen one hundred and twenty years, and can no more go in and out among the people; indeed, the Lord has informed him that he cannot go over Jordan with them, but that after putting things in order he can go up into Mount Abarim and see the land and then be gathered to his fathers. But he knew that the people were not competent to go in and possess the land without a leader, and he therefore said to the Lord:

"Let the Lord, the God of the spirits of all flesh, appoint a man over the congregation, which may go out before them, and which may come in before them, and which may lead them out, and which may bring them in, that the congregation of the Lord be not as sheep which have no shepherd." Joshua had been the choice of Moses as a leader for the people, and if the tribes should have made a choice they would have selected the same man. He had been faithful as a servant, and had not failed in

one instance. Hence Moses was glad when the Lord said to him: "Take thee Joshua, the son of Nun, a man in whom is the spirit, and lay thine hand upon him; and set him before Elea-

MOSES ANOINTING JOSHUA.

zar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put of thine honor upon him, that all the congregation of the children of Israel may obey him. And he shall stand before

Eleazar the priest, who shall inquire for him by the judgment of the Urim before the Lord: at his word shall they go out, and at his word shall they come in, both he and all the children of Israel with him, even all the congregation."

For most men this would not have been a very pleasant service. He had been the leader of that people for forty years. He had endured more than many deaths on their account; they had constantly improved in moral character from the first, and by that time he would begin to feel that it would give him great pleasure to be with them for many years yet, and teach them the way of the Lord. But he is not permitted to do so; he is to ordain another man to take his place and go in with the people to the promised land. Moses, however, is cheerful in this service and takes Joshua and goes to the tent of the congregation, and along with Eleazar and before the elders of Israel, sets him solemnly apart for the service designated by the Lord. Moses, however, is to remain at the head of the nation till the time of his death. Hence he proceeds to give them commandments which shall guide them in their services

of God after that he should be taken from them.

Moses rehearses many of the commandments of the law, with some addition and detail, and the division of the land of Palestine is arranged. If we turn back and count the tribe of Benjamin, we wonder that so small a territory of land fell to them. And yet their after history shows that no more was needed. They fell into a great sin that nearly depopulated the tribe, and the limited boundary was quite sufficient.

In the book of Deuteronomy there are three speeches made by Moses, not to all the people, for it would not have been possible for all of them to have heard him, but to the elders, and those who were to be the teachers and leaders of the tribes. Also, in these addresses he brings up many of the features of the law, and calls to their remembrance many of the things which had occurred during the time of wandering in the wilderness. Many of those who listened to these closing words of their national leader were young men when they crossed the Dead Sea; they remembered all the occurrences of the giving of the law and of the sin and suffering of the people; and Moses could truly say

that the Lord made not this covenant with our fathers, but with us who are alive this day. Some of the things demanded in the law were required of them when they should come into possession of the land which the Lord would give them. He had led them by his presence in the wilderness, but now they are about to enter the land, and live under the law; they had been fed with manna, but soon it would be discontinued and they would have to get their food from the country. They were to sow and reap, to plant vineyards, and observe the feasts according to the appointments already given in the Levitical code. If Moses was really of slow speech, he had a good memory and gave them a personal charge, which, for its matter and manner of composition, is rarely equaled. His mind does not slip on the smallest matter connected with their journey for all those years. They seem to have been burned into his mind; from the burning bush at which he was called to go to Egypt to the last event in the valley of Moab, nothing needed had escaped him.

The first of these addresses is contained in the first four chapters. The second address is much longer, and closes with verse nineteen of

chapter twenty-six. His third address seems to close with the thirtieth chapter. They are sufficiently marked to show that they were separate communications. The time of this delivery is stated in chapter 1: 3-5.

"And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all the Lord had given him in commandment unto them; after he had smitten Sihon, king of Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt in Ashteroth, at Edrei: beyond Jordan, in the land of Moab, began Moses to declare this law."

From the time he began this speech there were yet fifty-nine days to the close of forty years since leaving Egypt. He reminds them of the covenant which God had made with Abraham, that they should have all the country reaching even to the Euphrates, and that at Horeb that covenant was reannounced to them. Just then it was easy for them to accept of that statement, as they had just come into possession of the country east of the river Jordan.

They were told of the strife among them that made it necessary that Moses should have help in governing them, and that God had approved the plan of selecting captains of thousands, of hundreds and of fifties, who should assist him in leading and training them. He had charged their judges at that time to judge without respect to any person, but to deal justice to rich and poor alike; that righteous judgment was God's, and they should not be afraid in rendering it. He tells them in plain words of the rebellion at Kadesh, which had brought all the evils of forty years' wandering upon them. They had all reported that the land was good, but afterwards, because of the fear of the ten spies who were false, they decided that the land was not good. Then, when God had said that they should not go in, but turn back for forty years, they organized and went up to battle with their enemies on the south, and were punished for going contrary to the word of the Lord. He is reminding them of their former mistakes that they may be obedient in the future and be saved from the suffering consequent upon disobedience.

Moses then outlines their journey from Ka-

desh to the valley of the Jordan, showing them that at all times when they were doing the will of God they received blessings unmixed with evils.

The Lord had given the children of Israel great success for two reasons,—the obedience of those then living, and the idolatry of the peoples they had destroyed. They had not always obeyed, but had suffered for their rebellion, and had caused Moses to suffer also, for it was because of their complaining and bitterness that he had stepped aside in the matter of providing them water, on account of which he would not be permitted to go over with them into the land of promise. But Joshua had been faithful, and God would be with him while he should lead them into their possessions. They would be safe only as they continued in keeping the statutes of the Lord as they had been delivered to them. "Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye shall keep the commandments of the Lord your God which I command you."

They had seen what the Lord had done to those who followed Baal-Peor, and their wisdom and understanding would be to keep the com-

mandments which the Lord had given them by Moses. They had seen enough to assure them of that fact, but they would need to refresh their memories frequently on the subject, as they were very liable to forget. They had not seen the Lord at Sinai, but they had heard his voice, but Moses had received the commandments from him to teach them both statutes and judgments, that they might keep them in the land which the Lord was about to give them. No nation had received a law so just and wise as that which had been given to them, even to them. The nations which they were to drive out of the land were greater and mightier than themselves, but they were unworthy of the land. But if they should turn and be like them they would be driven away also. "I call heaven and earth to witness against you this day, if ye corrupt yourselves with the evils and abominations of that people, ye shall soon perish, and be scattered among the nations of the earth." He saw that they would thus violate God's laws and bring these evils upon them. But even then, if they would turn again and repent of their wrongs and serve the Lord he would bring them back into their land

again. God is good, but they must not presume upon his goodness, but keep his laws, for in that would be their wisdom, their happiness and their safety in that land.

In the beginning of the second address he called special attention to the sacredness of the ten commandments which they had received of the Lord at Mount Sinai. It was the constitution of their nationality and an outline of the service which they were expected to render. Though the great number of those who stood before the Mount on that occasion were dead, yet a large number remained who were responsible in the pledge they recorded, to do whatsoever the Lord should be pleased to demand of them. While the commandments were in the form of ordinances, he would remind them that they must render all service from the motive of love.

"Hear, O Israel: the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when

thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door-posts of thy house, and upon thy gates."

In Matthew 22: 34-40, the Saviour associates another commandment of the same order and that came in the same way—through Moses,—to love thy neighbor as thyself, and said of them that they were higher than any others of the law. While they were not found in the Ten Commandments, yet all the law and the prophets depended upon the keeping of them.

He required them to teach these things to their children, during all their generations, that they might know and fear the Lord. He had no idea of separating between the commandments of the Lord, finding one part essential and others non-essential, but he placed them all together. "And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as at this day. And it shall be righteousness unto us, if we observe to do all

this commandment before the Lord our God, as he hath commanded us." In his mind the things which the Lord gave them through him were just as sacred as the things spoken from the Mount. Indeed, he sums the whole of the divine communication up as he announces that they must "*observe to do all this commandment.*"

They must not make any covenant with the people of the land of Canaan; they must not intermarry among them, they must keep aloof from them and utterly drive out the inhabitants, for association with them would prove their ruin. If they should see these nations as being very strong, they would do well to remember what the Lord had done to Pharaoh and the men who followed him, and how they had been permitted to come into possession of the land on the east side of the Dead Sea; were not to forget that they had been fed in the wilderness for forty years. And when they should find wealth in the Land of Promise, they must remember that it was from the same source: God is the author of all the good which had come to them in the past and that would come to them in future. And in keeping of the

commandments and statutes which he gave them that day there was perfect safety, but if at any time in the future they should forsake his ways, they would lose his blessing and be removed from their homes for which they had been waiting for so many years. They should remember, too, that they were an unworthy people, that they had rebelled many times, and had provoked the Lord. Hence they were not getting the land because of their own goodness, but because it had been promised to their fathers, and because the inhabitants were unworthy to retain it.

Holy and unholy places were mentioned. The very places where idolatrous worship had been performed should be destroyed. And when they should come into the land, they should go to Ebal and Gerizim and hear the blessings and curses pronounced and assent to them, that the whole nation might covenant with God to keep his commandments and ordinances and statutes forever. And from among their tribes the Lord would select a place where his name should be recorded, and where they should meet to perform their services, pay the tithe, and attend the feasts which had been appointed.

Their offerings should be in kind, and offered when and where the Lord directed. There should be but one will to guide them in all that they should plan and do. They should prevent idolatry, or punish it with death. They must remember that they were to be a holy people unto the Lord; they should not eat anything that was unclean, nor should they take any devoted thing found in an idolatrous city, which had been doomed to destruction. If they should be a long way off from the place of worship, and on that account not be able to bring with them the sacrifices which they were to offer to the Lord, then they could bring the money and buy the things which they were to offer or eat. But they were to remember especially that they should not offer a sacrifice, at any time, that had a blemish. God demands the first and the best. In matters of judgment too difficult for them, they were to consult the Lord at the place where the nation should meet for worship, and by the assistance of the priesthood the Lord should be consulted, and they should be made to know what was right in the case.

Witches, wizards, necromancers, charmers

and consulters with familiar spirits should be driven out of the land, along with those who would lead them into sacrificing their sons and their daughters unto some idol, by making them to pass through the fire. When he would be no more with them, they should not be tempted to follow the ghostly vaporings of idolaters and fools, for the Lord had said, "I will raise up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him." And if any would rise up and claim to be a prophet and speak presumptuously, claim divine authority for the message when he had not been delegated to give any message to the people, he should be put to death. They should have a divine test as to the appointment of the Lord: if the man prophesied in the name of the Lord and the thing did not occur, then he had spoken presumptuously. If this rule should be used against some of our modern prophets, there would be a less number of pretenders in the world.

The cities of refuge are mentioned, and their purpose stated. It was not intended that any

guilty person should be shielded, but that hasty judgment should not prevail, and the punishment of remaining in one of these cities till after the death of the high priest then living, would have the effect to make them more careful of life and limb. But every judgment should be established upon the best of testimony. It would need two or three witnesses to establish crime. To remove a landmark and thus change the possession of another, would be an offense, and along with all other efforts to gain the property which belongs to another without having rendered an equivalent for the same, must be punished.

Directions for war. In the first place, the men who should be selected must be ready for the service. If he had married a wife, or had planted a vineyard and had not eaten the fruit of it, or built a new house, he should be permitted to return for a year. And if it should be known that he was a coward, he would be unfit for the service. He would not only become alarmed and run away in time of battle and do them no good, but he would frighten others and so create a stampede. And just before going into the battle, the officers

should address them and remind them that they were the representatives of Jehovah, who would lead them to victory.

Sundry directions. A rebellious son may be punished with death. If he will not heed the voice of his parents, but curses father or mother, becomes a riotous liver and a drunkard, the men of the city shall stone him till he dies. If a man shall be put to death for crime, he shall not be left hanging on a tree during the night. They should take up straying property and cause it to be returned to the owner. Birds should not be taken from their brood, or their eggs; a house must have battlements to prevent harm to the stranger; they should not dress, nor work in the field with the animals employed in the manner of the heathen; while they were at liberty to divorce a wife, they must render that which is just; a man shall not accuse his wife falsely, but if she has been unfaithful she shall be put to death. If a man and woman commit social abomination, they shall both be put to death. There shall be neither harlots nor Sodomites left in the land. The father shall not die for the sin of the son, nor the son die for the sin of the father. Justice and kindness

must be extended to the stranger, the fatherless and the widow. They must justify the righteous and condemn the wicked. Only correct weights and measures shall be permitted. Fruit and grain shall be left in the field for the stranger and the poor. They are to remember Amalek, as they were required to blot the name from the earth.

The conclusion of the second address, 26: 19, is beautiful: "I have not transgressed any of thy commandments, neither have I forgotten them: I have not eaten thereof in my mourning, neither have I put away thereof, being unclean, nor given thereof for the dead: I have hearkened to the voice of the Lord my God, I have done according to all that thou hast commanded me. Look down from thy holy habitation, from heaven, and bless thy people Israel, and the ground which thou hast given us, as thou swearest unto our fathers, a land flowing with milk and honey."

Moses had acknowledged his failure, at the time of giving them water in the wilderness the second time, and does not mean to say that he has never committed any mistake; he simply affirms that he has done the best he could

under the circumstances. He had his temper to deal with, and had been so nagged by the people that he had forgotten himself in the clamor and excitement. But when all is considered, we may agree that he has followed the Lord with all his heart; he has tried to his utmost to do the will of the Lord, and feels that he is clear from any intentional wrong. We know of no man before, nor since, who had such troubles and behaved himself so amiably. But we have another speech to record from this man. Like the first it is short, but it is wonderfully important. It contains one of the most wonderful prophecies ever uttered.

CHAPTER XV.

MOSES' FAREWELL.

MOSES had the elders of Israel to assist him in giving his message to the people. They were soon to pass over the Jordan, and, as soon as they would be there and their families fixed so that they could go to Mount Ebal and Mount Gerizim, they were to do so, and erect an altar between these hills, made of great stones and plastered till it should be smooth. They would then have written on the altar all the words of this law. On it they should offer peace offerings, and the elders should eat here a covenant meal. They should rejoice before the Lord, after having bound themselves to his service with an everlasting covenant. The tribes should be divided, placing Simeon, Levi, Judah, Issachar, Joseph and Benjamin on the south side of the valley, ranging them on the hill Gerizim, who would rehearse the blessings; but Reuben, Gad, Asher, Zebulon, Dan and Naphtali should be ranged on the north of the valley, on the hill Ebal, to pronounce the curses. These were pronounced by the Levites.

To the curses and the blessings all should say amen, thus binding themselves to the covenant.

The curses: "Cursed be the man that maketh any graven or molten image; that setteth light by his father or mother; that removeth his neighbor's landmark; that maketh the blind to wander out of the way; that wresteth judgment; that lieth with his father's wife; that lieth with any manner of beast; that lieth with his sister; or with his mother-in-law; that smiteth his neighbor in secret; that taketh a reward to slay an innocent person; that confirmeth not the words of this law to do them."

After that all should say amen; then the six tribes on the hill Gerizim should pronounce the blessings: "If ye shall hearken to the Lord and do his commandments, and keep his statutes and his judgments, ye shall be blessed in the city, in the field, in the fruit of the body, in the fruit of the ground, in the fruit of thy cattle, the increase of thy kine and the young of thy flock; in thy basket, and thy kneading trough; when thou comest in and when thou goest out; thine enemies shall be smitten before thee; they shall come against thee one way, and shall flee before thee seven ways. The

blessing of the Lord shall be in thy barns, and whatsoever thou puttest thy hand to do; he shall take thee for his people, and ye shall be called by the name of the Lord, and the nations shall see that thou art blessed of the Lord; thou shalt be the head of nations, your land shall yield plenteously. These blessings are to be yours only if you refuse idolatry, and cleave to the Lord your God in all that he commands you to do.

"But if you shall not continue in the ways of the Lord, but turn away and follow the devices of the wicked, then ye shall be cursed and not blessed. None of the blessings of the Lord shall come upon you, but all the evils that have been spoken shall come upon you till ye shall be driven from the land; the Lord shall smite thee in the legs and in the feet, and ye shall be plagued with all manner of plagues, like the Egyptians, and ye shall be sold again into Egypt to become their bondmen and bondwomen, and your children shall be made slaves for their lives; ye shall even become so mean, that though you shall be offered as slaves, there will be none found to buy you.

"Now ye have seen all that the Lord did unto

all the peoples in the lands which ye have taken; ye know what I did for you in the wilderness, and what signs were shown in the Red Sea, and now all of you enter into this covenant to keep the commandments of the Lord your God, for in this only are you safe."

The wisdom of such a public covenant cannot be denied. That people were dependent upon those impressions. It would be remembered during that generation. Every few years, however, as another generation comes on, it should be repeated. I remember on the evening of the 17th day of October, 1889, our company having encamped at the fountain of Elisha, a little to the northwest of the old town of Jericho; the tents were not yet up when our tourists rode in; a number of preachers were about me as we alighted, and, seeing my satchel, I opened it and took out my Bible and said to the men present, "Did you ever read these chapters of Deuteronomy?" They smiled and said, "Certainly." I said again, "Did you ever *read* them?" giving the accent upon the word read. They saw my meaning and said, "We do not know now. We have certainly pronounced the words many times,

but whether these words were in our minds as they should have been, we shall not now affirm. Will you read them?'' they asked.

I did, and they seemed like a revelation to all of us. Things that are foretold of the strangers passing over that land, I had heard these men say a number of times during the last two or three weeks, and yet we did not realize that we were repeating the words of Moses, saying what he said we would say in the years to come. That Moses said these things by inspiration cannot be reasonably called in question. He had brought that nation out of Egypt in all their besotted ignorance, full of lust, with small mental attainments. He had seen the improvement which had gone on constantly for forty years, until now they were a nation fitted for self-control, competent to select a judge and follow the law which God had given. If left to himself to foretell the future, he would have said, ''These are the results of being free from bondage and under the direction of the law of God, and if under these difficult circumstances they have improved so rapidly, they will, when they come into their own land, continue to improve still more, and in a few centuries from

this time they will have grown out of every feature of wrong, and be the holiest and purest people ever found on the earth; and yet Moses does not predict these things. He does not see in their future what every man would have seen, if simply left to his own judgment. I think it wise to copy here a long section of special predictions, that the reader may have a full opportunity to read them without laying down this book and taking up his Bible. Deut. 29: 14-28.

"Neither with you only do I make this covenant and this oath; but with him that standeth here with us this day before the Lord our God, and also with him that is not here with us this day: (for ye know how we dwelt in the land of Egypt; and how we came through the midst of the nations through which ye passed; and ye have seen their abominations, and their idols, wood and stone, silver and gold, which were among them;) lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go to serve the gods of those nations; lest there should be among you a root that beareth gall and wormwood; and it come to pass, when

he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the stubbornness of mine heart, to destroy the moist with the dry; the Lord will not pardon him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curse that is written in this book shall lie upon him, and the Lord shall blot out his name from under heaven. And the Lord shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that is written in this book of the law. And the generations to come, your children that shall rise up after you, and the foreigner that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses wherewith the Lord hath made it sick; *and that* the whole land thereof is brimstone and salt, *and* a burning, *that* it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboiim, which the Lord overthrew in his anger, and in his wrath: even all the nations shall say, Wherefore hath the Lord done thus unto this land? what meaneth the heat of this great

anger? Then men shall say, Because they forsook the covenant of the Lord, the God of their fathers, which he made with them when he brought them forth out of the land of Egypt; and went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them: therefore the anger of the Lord was kindled against this land, to bring upon it all the curse that is written in this book: and the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as at this day."

The closing scenes in the life of Moses are found in the remaining chapters, beginning with chapter 31. He reminds them now that they had seen what had been done to the great kings on the east side, Sihon, king of the Amorites, and Og, the king of Bashan, and they should remember that if they shall be worthy of God's blessing, he would drive out the tribes from the land of Canaan, and that he would attend their energies and their efforts with victory. And now he introduces Joshua, and encourages him in the presence of the people. After this he delivered the law to them,

and charged the priests that all its forms and services and its import should be kept constantly before the people. And now he takes Joshua into the tabernacle, and the Lord fills it with his glory, and Moses warns Joshua of the coming apostasy of the people and of the probable results, and gave them this song:

"Give ear, ye heavens, and I will speak;
And let the earth hear the words of my mouth:
My doctrine shall drop as the rain,
My speech shall distil as the dew;
As the small rain upon the tender grass,
And as the showers upon the herb:
For I will proclaim the name of the Lord:
Ascribe ye greatness unto our God.
The Rock, his work is perfect;
For all his ways are judgement:
A God of faithfulness and without iniquity,
Just and right is he.
They have dealt corruptly with him, *they are* not his children, *it is* their blemish;
They are a perverse and crooked generation.
Do ye thus requite the Lord,
O foolish people and unwise?
Is not he thy father that hath bought thee?
He hath made thee, and established thee.
Remember the days of old,
Consider the years of many generations:
Ask thy father, and he will shew thee;
Thine elders, and they will tell thee.

When the Most High gave to the nations their inheritance,
When he separated the children of men,
He set the bounds of the peoples
According to the number of the children of Israel.
For the Lord's portion is his people;
Jacob is the lot of his inheritance.
He found him in a desert land,
And in the waste howling wilderness;
He compassed him about, he cared for him,
He kept him as the apple of his eye:
As an eagle that stirreth up her nest,
That fluttereth over her young,
He spread abroad his wings, he took them,
He bare them on his pinions:
The Lord alone did lead him,
And there was no strange god with him.
He made him ride on the high places of the earth,
And he did eat the increase of the field;
And he made him to suck honey out of the rock,
And oil out of the flinty rock;
Butter of kine, and milk of sheep,
With fat of lambs,
And rams of the breed of Bashan, and goats,
With the fat of kidneys of wheat;
And of the blood of the grape thou drankest wine.
But Jeshurun waxed fat, and kicked:
Thou art waxen fat, thou art grown thick, thou art become sleek:
Then he forsook God which made him,
And lightly esteemed the Rock of his salvation.
They moved him to jealousy with strange *gods*,
With abominations provoked they him to anger.

They sacrificed unto demons, *which were* no God,
To gods whom they knew not,
To new *gods* that came up of late,
Whom your fathers dreaded not.
Of the Rock that begat thee thou art unmindful,
And hast forgotten God that gave thee birth.
And the Lord saw *it*, and abhorred *them*,
Because of the provocation of his sons and his daughters.
And he said, I will hide my face from them,
I will see what their end shall be:
For they are a very froward generation,
Children in whom is no faith.
They have moved me to jealousy with that which is not God;
They have provoked me to anger with their vanities:
And I will move them to jealousy with those which are not a people;
I will provoke them to anger with a foolish nation.
For a fire is kindled in mine anger,
And burneth unto the lowest pit,
And devoureth the earth with her increase,
And setteth on fire the foundations of the mountains.
I will heap mischiefs upon them;
I will spend mine arrows upon them:
They shall be wasted with hunger, and devoured with burning heat
And bitter destruction;
And the teeth of beasts shall I send upon them,
With the poison of crawling things of the dust.
Without shall the sword bereave,
And in the chambers terror;
It shall destroy both young man and virgin,
The suckling with the man of gray hairs.

I said, I would scatter them afar,
I would make the remembrance of them to cease from
among men:
Were it not that I feared the provocation of the enemy,
Lest their adversaries should misdeem,
Lest they should say, Our hand is exalted,
And the Lord hath not done all this.
For they are a nation void of counsel,
And there is no understanding in them.
Oh that they were wise, that they understood this,
That they could consider their latter end!
How should one chase a thousand,
And two put ten thousand to flight,
Except their Rock had sold them,
And the Lord had delivered them up?
For their rock is not as our Rock,
Even our enemies themselves being judges.
For their vine is of the vine of Sodom,
And of the fields of Gomorrah:
Their grapes are grapes of gall,
Their clusters are bitter:
Their wine is the poison of dragons,
And the cruel venom of asps.
Is not this laid up in store with me,
Sealed up among my treasures?
Vengeance is mine, and recompense,
At the time when their foot shall slide:
For the day of their calamity is at hand,
And the things that are to come upon them shall make
haste.
For the Lord shall judge his people,
And repent himself for his servants;
When he seeth that *their* power is gone,

And there is none *remaining*, shut up or left at large.
And he shall say, Where are their gods,
The rock in which they trusted;
Which did eat the fat of their sacrifices,
And drank the wine of their drink offering?
Let them rise up and help you,
Let them be your protection.
See now that I, even I, am he,
And there is no god with me:
I kill, and I make alive;
I have wounded, and I heal:
And there is none that can deliver out of my hand.
For I lift up my hand to heaven,
And say, As I live for ever,
If I whet my glittering sword,
And mine hand take hold on judgment;
I will render vengeance to mine adversaries,
And wilt recompense them that hate me.
I will make mine arrows drunk with blood,
And my sword shall devour flesh;
With the blood of the slain and the captives,
From the head of the leaders of the enemy.
Rejoice, O ye nations, *with* his people:
For he will avenge the blood of his servants,
And will render vengeance to his adversaries,
And will make expiation for his land, for his people.

"And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea the son of Nun. And Moses made an end of speaking all these words to all Israel: and he said unto them, Set your heart unto all

the words which I testify unto you this day; which ye shall command your children, to observe to do all the words of this law. For it is no vain thing for you; because it is your life, and through this thing ye shall prolong your days upon the land, whither ye go over Jordan to possess it.

"And the Lord spake unto Moses that selfsame day, saying, Get thee up into this mountain of Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession: and die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people: because ye trespassed against me in the midst of the children of Israel at the waters of Meribah of Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel. For thou shalt see the land before thee, but thou shalt not go thither into the land which I give the children of Israel.

"And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death. And he said,

"The Lord came from Sinai,
And rose from Seir unto them;
He shined forth from mount Paran,
And he came from the ten thousands of holy ones:
At his right hand was a fiery law unto them.
Yea, he loveth the peoples;
All his saints are in thy hand:
And they sat down at thy feet;
Every one shall receive of thy words.
Moses commanded us a law,
An inheritance for the assembly of Jacob.
And he was king in Jeshurun,
When the heads of the people were gathered,
All the tribes of Israel together.
Let Reuben live, and not die;
Yet let his men be few.
And this is *the blessing* of Judah: and he said,
Hear, Lord, the voice of Judah,
And bring him unto his people:
With his hands he contended for himself:
And thou shalt be an help against his adversaries.
And of Levi he said,
Thy Thummim and thy Urim are with thy godly one,
Whom thou didst prove at Massah,
With whom thou didst strive at the waters of Meribah;
Who said of his father, and of his mother, I have not
seen him;
Neither did he acknowledge his brethren.
Nor knew he his own children:
For they have observed thy word,
And keep thy covenant.
They shall teach Jacob thy judgements,
And Israel thy law:

They shall put incense before thee,
And whole burnt offering upon thine altar.
Bless, Lord, his substance,
And accept the work of his hands:
Smite through the loins of them that rise up against him,
And of them that hate him, that they rise not again.
Of Benjamin he said,
The beloved of the Lord shall dwell in safety by him;
He covereth him all the day long,
And he dwelleth between his shoulders.
And of Joseph he said,
Blessed of the Lord be his land;
For the precious things of heaven, for the dew,
And for the deep that coucheth beneath,
And for the precious things of the fruits of the sun,
And for the precious things of the growth of the moons,
And for the chief things of the ancient mountains,
And for the precious things of the everlasting hills,
And for the precious things of the earth and the fulness thereof,
And the good will of him that dwelt in the bush:
Let *the blessing* come upon the head of Joseph,
And upon the crown of the head of him that was separate from his brethren.
The firstling of his bullock, majesty is his;
And his horns are the horns of the wild-ox:
With them he shall push the peoples all of them, *even* the ends of the earth:
And they are the ten thousands of Ephraim,
And they are the thousands of Manasseh.
And of Zebulun he said,
Rejoice, Zebulun, in thy going out;

And, Issachar, in thy tents.
They shall call the peoples unto the mountain;
There shall they offer sacrifices of righteousness:
For they shall suck the abundance of the seas,
And the hidden treasures of the sand.
And of Gad he said,
Blessed be he that enlargeth Gad:
He dwelleth as a lioness,
And teareth the arm, yea, the crown of the head.
And he provided the first part for himself,
For there was the lawgiver's portion reserved;
And he came *with* the heads of the people,
He executed the justice of the Lord,
And his judgements with Israel.
And of Dan he said,
Dan is a lion's whelp,
That leapeth forth from Bashan.
And of Naphtali he said,
O Naphtali, satisfied with favour,
And full with the blessings of the LORD:
Possess thou the west and the south.
And of Asher he said,
Blessed be Asher with children;
Let him be acceptable unto his brethren,
And let him dip his foot in oil.
Thy bars shall be iron and brass;
And as thy days, so shall thy strength be.
There is none like unto God, O Jeshurun,
Who rideth upon the heaven for thy help,
And in his excellency on the skies.
The eternal God is *thy* dwelling place,
And underneath are the everlasting arms:
And he thrust out the enemy from before thee,

And said, Destroy.
And Israel dwelleth in safety.
The fountain of Jacob alone,
In a land of corn and wine;
Yea, his heavens drop down dew.
Happy art thou, O Israel:
Who is like unto thee, a people saved by the Lord,
The shield of thy help,
And that is the sword of thy excellency!
And thine enemies shall submit themselves unto thee;
And thou shalt tread upon their high places.

"And Moses went up from the plains of Moab unto mount Nebo, to the top of Pisgah, that is over against Jericho. And the Lord shewed him all the land of Gilead, unto Dan; and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the hinder sea; and the South, and the Plain of the valley of Jericho the city of palm trees, unto Zoar. And the Lord said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in the valley in the land of Moab over against Beth-peor: but no man

knoweth of his sepulchre unto this day. And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping in the mourning for Moses were ended. And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses. And there hath not arisen a prophet since in Israel like unto Moses, whom the Lord knew face to face; in all the signs and the wonders, which the Lord sent him to

MOSES ASCENDING MT. NEBO.

do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land; and in all the mighty hand, and in all the great terror, which Moses wrought in the sight of all Israel."

BURIAL OF MOSES.

"By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave.
But no man dug that sepulcher,
And no man saw it e'er,
For the angels of God upturned the sod,
And laid the dead man there.

"That was the grandest funeral
That ever passed the earth;
But no man heard the trampling,
Or saw the train go forth;
Noiselessly as the daylight
Comes when the night is done,
And the crimson streak on ocean's cheek
Grows into the morning sun.

"Noiselessly as the springtime
Her crown of verdure weaves,
And all the trees on all the hills
Open their thousand leaves,—
So, without the sound of music,
Or voice of them that wept,
Silently down from the mountain crown
The great procession swept.

"Perchance the bald old eagle,
On gray Beth-Peor's height,
Out of his rocky eyrie,
Looked on the wondrous sight;
Perchance the lion, stalking,
Still shuns the hallowed spot:
For beast and bird have seen and heard
That which man knoweth not.

"Lo, when the warrior dieth,
His comrades in the war,
With arms reversed and muffled drum,
Follow the funeral car.
They show the banners taken,
They tell his battles won,
And after him lead his masterless steed,
While peals the minute gun.

"Amid the noblest of the land
Men lay the sage to rest,
And give the bard an honored place,
With costly marble dressed,
In the great minster transept,
Passing through the great hall,
While the choir sings and the organ rings,
Along the emblazoned wall.

"This is the bravest warrior
That ever buckled sword;
This is the most gifted poet
That ever breathed a word,
And never earth's philosopher
Traced, with his golden pen,
On the deathless page, truths half so sage
As he wrote down for men.

"And had he not high honor?
The hillside for his pall,
To lie in state while angels wait
With stars for tapers tall;
And the dark rock pines like tossing plumes,
Over his bier to wave;
And God's own hand in that lonely land,
To lay him in the grave.

"In that deep grave, without a name,
Whence his uncoffined clay
Shall break again—Oh wondrous thought—
Before the Judgment day,
And stand with glory wrapped around
On the hills he never trod,
And speak of the strife that won our life
With the incarnate Son of God.

"Oh, lonely tomb in Moab's land,
Oh, dark Beth-Peor's hill,
Speak to these curious hearts of ours,
And teach them to be still.
God hath his mysteries of grace,—
Ways that we cannot tell;
He hides them deep, like the secret sleep
Of him he loved so well."

CHAPTER XVI.

OPINIONS OF THE MANY CONCERNING MOSES.

UNTIL recently the world has believed without doubt, that Moses lived and did and taught as the Scriptures indicate. In some places at the present time there is indulged a kind of agnosticism respecting him. Some have been content to say that they do not know that Moses lived at the time indicated, or if he did, they are not sure that he is the author of the Pentateuch. It is usual for them to insinuate, at least, that the Pentateuch was gathered from six hundred to a thousand years later, and by other hands. Others go farther than that, which indicates that they have been the students of the former. A doubt expressed by a teacher increases to infidelity in the mind of the student, and a possibility expressed by the teacher becomes a probability or certainty in the mind of the disciple. But the skeptics about Moses and his work are not numerous, nor is their number increasing. It would, perhaps, be too much to say that they have a well-established reputation as competent, painstak-

ing and unprejudiced critics. In all the ages, both Jews and Christians have believed without question, that Israel was led out of Egypt by Moses, and were formed into a nation with laws adequate to their wants; and ninety-nine out of every hundred, to say the least, of competent critics now hold the same faith. It seems, therefore, that in a work of such limits as this, we are under obligations only to mention the fact that there is very little opposition to the main question.

It seems proper, however, that we should have the views stated by a few who have had largest opportunities to know all the facts in the case. If we should begin with the teachers and historians among the Jews, who have been the keepers of their own books and have most intimate knowledge of their own records, we would not find one doubter on the subject. The whole number of them give to Moses a wonderful character. They are much like the Jews in the days of Christ, who said, "We are Moses' disciples." That he was not the giver of their law had never occurred to one of them. Josephus, perhaps, gives about an average statement on the subject (Antiquities, Book IV.,

Chap. 8, 49). He sums up, as perhaps all the Jewish rabbis would have done. He says:

"Now Moses lived in all a hundred and twenty years; a third part of which time, abating one month, he was the people's ruler; and he died on the last month of the year, which is called by the Macedonians Dystrus, by us Adar, on the first day of the month. He was one that exceeded all men that ever were in understanding, and made the best use of what that understanding suggested to him. He had a very graceful way of speaking, in addressing the multitude, and, as to his qualifications, he had such a full command of his passions, as if he had hardly any such in his soul, and only knew them by their names, as rather perceiving them in other men than in himself. He was also such a general of an army as is seldom seen, as well as such a prophet as was never known, and this to such a degree, that whatsoever he pronounced you would think you heard the voice of God himself. So the people mourned for him thirty days; nor did ever any grief so deeply affect the Hebrews as did this upon the death of Moses; nor were those that had experienced his conduct the only persons

that desired him, but those also that perused the laws he left behind him, had a strong desire after him, and by them gathered the extraordinary virtue he was master of."

Here is a statement from the professor and historian, George P. Fisher, in his "Outlines of Universal History," page 57. He says:

"Moses was not only a literary leader and a legislator, but stands at the head of the prophets, the class of men who at different times, especially in seasons of national peril and temptation, along the whole course of Israelitish history, were raised up to declare the will of Jehovah, to utter the lessons proper to the hour, to warn evil doers, and to comfort the desponding."

In the Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. III., page 1856, we find this very guarded scholarly statement:

"Moses is properly regarded the father of Jewish historiography, although the entire description of his own life did not originate with him. As the mediator of the old covenant, Moses is accorded a place of peculiar prominence by Christ and the apostles. The essential point is, that he was regarded as the

founder of the theocracy. The entire old covenant is personified in him (John 5: 45). He is mentioned with the prophets as the law giver (Luke 16: 29). And especially, in conjunction with Elijah (Matt. 17: 3). He also represents the entire old covenant in which the law predominated, in contrast to the new. The law was given by Moses: grace and truth came by Jesus Christ (John 1: 18)."

Now, if I should quote from all the authors who have been received with any kind of favor by the learned world, who have written concerning Moses, I would find but very little, in any of them, that would differ materially from the brief extracts given. If we were to call upon the law-givers of the whole civilized world, from those who assisted in the compilation of the twelve volumes of the Justinian code, down to the last parliament, or congress, or legislature, we would find in all of them a profound respect for Moses and the law which he gave to Israel. While it is not asserted in their enactments that this was from the law of Moses, yet, in fact, that was the origin. The ablest lawyers of England and America have held this view of Moses and his law, and have

regarded his work as being the most wonderful ever accomplished by one man; that he should lead two millions of people out from a condition of bondage, and organize them into a civilized nation, with a high sense of honor and virtue and benevolence, seems to be the marvel of all the ages, and is so regarded by competent jurists and historians.

But we have a higher court of appeal: the writers of both Testaments. To say that he did not live when Israel came out of Egypt, and that he did not give the law found in the five books, is not simply to deny the teaching of these books, but is to deny the teaching of all the other books, or nearly all the books of the Old and New Testaments. We mention especially those books in which his name occurs most frequently, and in those connections in which all that has been affirmed of him in the Pentateuch is assumed. So we mention Joshua, Judges, 1 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Psalms, Isaiah, Jeremiah, Daniel, Micah, Malachi, Matthew, Mark, Luke, John, Acts, Romans, 1 Corinthians, 2 Corinthians, 2 Timothy, Hebrews, Jude, Revelation. In all these it is

to be seen that the authors held the same view of Moses that we have found in the Pentateuch. Hence, to change the form of faith on this subject is to change nearly the whole Bible. We must suppose that the moderns have tinkered the whole book, or we must accept of it all.

Just now I want to invite attention to the views of the apostles and evangelists concerning Moses. "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you from among your brethren" (Acts 3: 22). Stephen says (Acts 7), "At which season Moses was born and was exceeding fair; and he was three months in his father's house; and when he was cast out Pharaoh's daughter took him up, and nourished him for her own son. And Moses was instructed in all the wisdom of the Egyptians; and he was mighty in his words and works. But when he was well nigh forty years old, it came into his heart to visit his brethren, the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, smiting the Egyptian; and he supposed that his brethren understood

how that God by his hand was giving them deliverance; but they understood not. And the day following he appeared unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?'' And, continuing, he gives a brief account of their refusing to be guided by Moses, which was a great sin, and occasioned great suffering. Stephen also gives an account of Moses going with them, standing in the presence of the holy mount, being their teacher and their guide.

In Acts 13 we find Paul and Barnabas at Antioch in Pisidia, who instructed the people in the synagogue concerning the claims of the Christ; that he came in fulfillment of all the promises which God had made to the fathers respecting the redemption of the race. Not only so, but he shows that there was justification provided in the covenant of the Christ which had not been possible under the law of Moses. No one who is acquainted with the belief of the religious world at that time would think it possible that Paul could have been misunderstood by any Jew present that day. The idea had never occurred to them that

Moses was not the author of that law, or the divinely appointed agent to give it to his race. In the council held in Jerusalem, recorded in the fifteenth chapter of Acts, it was maintained by some that the Gentiles must be circumcised, and keep the law of Moses, in order to be saved. If they had held the view of some of the modern critics, they would have had no trouble with this affair; some one would have said, "Gentlemen, the whole thing is a myth about Moses, and circumcision, and the law. Moses had but little, if anything, to do with the law; it was gathered up, by other hands, centuries after Moses was dead. But there was no one present who held the view of the critics before mentioned. James said that Moses had those who preached him every Sabbath day, being read in the synagogues.

In the twenty-sixth chapter of Acts, we have Paul's defense before Agrippa, who was one of the most learned men in his day. Paul pays him the compliment of knowing these things, as being well versed in Jewish history and matters of controversy. Paul affirmed that his faith embraced only those things for which the fathers hoped; the things which Moses did say

should come. Certainly King Agrippa had never heard it claimed by anyone that Moses was not the agent of God in giving that law to the world. When Paul had been a few days in the city of Rome, he sent for the elders of the Jews, to whom he discoursed, testifying respecting the Christ and his kingdom, both from the law and the prophets, from morning till evening. If we turn back and read Acts 17: 2, 3, we find that it was his custom everywhere to open the Scriptures which referred to the law of Moses and the prophets, and aver that they taught that the Christ was to suffer and die that men might live.

Also, in the writing of Paul he makes many references to Moses. In 2 Cor. 3: 7-15, he makes an antithetical argument in favor of the new institution. When Moses came down from the mount, having received the tables of stone, his face shone so that the people were not able to look upon him. In Hebrews 3: 2, he says that Moses was faithful in all God's house as a servant. Indeed, all through that epistle he uses the statements of the law freely, and makes many references to Moses. One quotation will suffice, Hebrews 11: 22-29:

"By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's commandment. By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to be evil entreated with the people of God, than to enjoy the pleasures of sin for a season: accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. By faith he kept the passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them. By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were swallowed up."

And Jude, in verse nine, makes us to understand that Satan had disputed with Michael, the archangel, about the body of Moses, indicating to us that it was God's purpose to hide the burial place of Moses, and prevent Satan from introducing idolatry among the people by

having them go to worship the grave of that great leader.

Though the limits of Judaism were removed from the apostles, by the descent of the Holy Spirit, announcing that the time had come to carry the gospel to the ends of the earth, yet they felt that they were Jews, and under the law of Moses. Peter refused to accept of anything not regarded as clean, in the law. And the other apostles called him to account for having gone in and eaten with one uncircumcised. In all their teaching there is not one word which indicates that they ever had the faintest idea that Moses did not bring Israel out of Egypt, and give them the law. They felt that their fathers had all been baptized unto Moses, in the cloud and in the sea.

It seems proper that, at this time, we should get the opinion of Christ concerning Moses. With Christians, his thought and his statement end all controversy; nor can we see how it can be otherwise. If he knew not the facts in the case he could not have been sent of God. If he did know the facts, but stated things contrary to them, then he could not be the Son of God. He would have been a teacher of false-

hood! For his claims to be true, he must both have known and stated the facts, and nothing but the facts.

An opinion seems to have gained a kind of prominence to the effect that Moses was instrumental in giving to the Hebrews the ten commandments, and many principles of government, but the law of sacrifices, the forms for cleansing, and all that belonged to the ritual, came at a later period, and by other persons. Some have gone so far as to intimate that the priests gave these features in order to their own prominence and support, and then claimed that Moses was the author, or the agent, and in that way sustained this service by the respect which the people had for their great leader.

We have no time to follow their arguments, or to pay any attention to the Scriptures they cite as proof. It is only proper for us to say now that, having examined these texts, we do not regard them as teaching the doctrine aforesaid, but Christ's opinion, whatever else may be or may not be found, should settle this question with all relating to the place and work and prominence of Moses. In Matthew

8: 4, Mark 1: 44, Jesus told the man whom he had cleansed from his leprosy to go and offer the gift that Moses commanded for a testimony unto them. In John 3: 14, he says, "As Moses lifted up the serpent in the wilderness, even so shall the Son of man be lifted up." In John 5: 45 he gave the people to understand that, having lived under the law of Moses, they should be judged by that law, and, hence, that Moses was their judge, and in the next verse he says, "If ye had believed Moses, ye would have believed me, for he wrote of me." In 6: 32 he refers to the manna that was given in the wilderness, which was done by Moses. In John 7: 19 he affirms that Moses gave them the law, and yet they did not keep that law. Indeed, in John 1: 17, it is said, "For the law was given by Moses." They would circumcise a man child on the Sabbath day that the law of Moses should not be broken.

When the young ruler came to Jesus and asked, "What good thing shall I do that I may inherit eternal life?" he said, "What did Moses command you?" In his parable of the rich man and Lazarus, Jesus refers to the writings of Moses as the law of God by which men,

under that covenant, should be judged. When the rich man asked Father Abraham to send Lazarus back to the world he had left, that he might warn his five brothers not to come to that place, Abraham is made to answer, "They have Moses and the prophets; let them hear them." The rich man thought, however, if one should go to them from the dead they would repent. And again Abraham said, "If they hear not Moses and the prophets, neither will they be persuaded if one should rise from the dead."

This gives very clearly Jesus' view of the place occupied by the law of Moses in the economy of salvation. It is clearly indicated that, if the rich man had heard and heeded the law, he could have been in paradise as well as Lazarus. It is also clear, that if his five brothers, yet living on the earth, would hear what Moses had commanded, as they were living under that covenant, they should be saved thereby.

In Matthew 23:1, 2, Jesus said, "The scribes and the Pharasees sit on Moses' seat: all things therefore whatsoever they bid you, these do and observe: but do ye not after their works;

for they say, and do not." In the mind of Jesus, those who lived under that covenant were safe in the sight of God if they kept the law, of which Moses was the giver. Such things as these have never been said of anyone else. Much wisdom has been spoken by the philosophers and statesmen, beautiful morals were taught by Confucius, but of no man, in any age of the world, has the Son of God intimated that their words being kept would make men safe in the sight of God. This is very high honor for Moses. In fact, it is the highest position ever occupied by any mere mortal. And it proves further that, in the mind of Christ, this law was not simply from Moses, but from God. No man could have been of such authority that his word could be the standard by which men should live, and that by which men should be judged in the future.

After the resurrection of Christ, as he appeared to the two disciples on the way to Emmaus, when he had opened their understanding, that they might understand the Scriptures, beginning from *Moses* and from all the prophets, he interpreted to them in all the

Scriptures the things concerning himself. Jesus' appeal to the Scriptures indicates that he regarded them as divine authority, and his appeal to Moses teaches the same thing. It is needless, perhaps, to refer to the many evidences of the Savior's belief that Moses was inspired of God, that he was the author of the law in that sense in which he was the agent through whom God had spoken to men. There had been thought to be a possible criticism made against Moses, and against his teaching respecting divorce. In Matthew 19, beginning with the 7th verse, we have this: "They say unto him, Why then did Moses command to give a bill of divorcement, and to put her away? He saith unto them, Moses for your hardness of heart suffered you to put away your wives; but from the beginning it hath not been so." Mark 10:7, we have this addition to the statement: "Male and female made he them. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh. What therefore God hath joined together let not man put asunder." This is a plain reference to Genesis 1:27, which Christ indorses as having

come from God through Moses. From this it is clear that the divorce system of the law was not the purpose in the mind of God in the creation. Whether under the circumstances Moses had the authority of God to depart from that we do not know from anything that has been said on the subject. The apology of the Savior for the action of Moses, however, would seem to imply that Moses of his own account had added this feature of the law. But if this is the thought of the Savior and is meant to be a criticism upon the action of Moses, indicating that for once he gave them law for which God was not the authority, it should be borne in mind that it is the only instance of the kind in all the teaching of Jesus. Everywhere aside from this he has indorsed the history of Moses, teachings of Moses, the doings of Moses. In this one case it is said that it was because of the hardness of the hearts of the people.

Last of all it seems proper that we should have before us God's view of Moses. In looking over his early life and his later days we cannot avoid the conviction that he was divinely led. A providence spared him in in-

fancy, gave him the culture and the knowledge furnished in the court of Pharaoh, gave him the military drill, discipline and knowledge furnished in Egypt; prepared him, in short, in every respect, so far as human agencies and influence could prepare a man, for the great work of leading the children of Israel out of bondage and organizing them into a great nation, with laws so pure, so righteous that the civilized world for thirty-four centuries has gone back to these camp-fires to relight the torches which are to give light to the legislatures even of modern times; that God should provide the man a home in a strange land, should surround him with all the influences of culture and refinement, and thus prepare him at the time when other conditions were such as to demand his presence, gives God's view of Moses: that among men none could be found so worthy; that God should appear to him before the burning bush, work the mighty wonders in Egypt by his hand, should permit Moses to lead the people across the Red Sea, to bring water from the side of a flinty rock, to go up into Mount Sinai and live in the immediate presence of God, to see his glory, to hear his words, and to receive

the tables of stone, announce the fact that of all the sons of men Moses was himself most highly regarded of God.

It is sometimes said that a portion of the law was of God, and a portion of it was of Moses. Indeed, men have been so set on finding this to be true that they have said that the Ten Commandments was the extent of God's revelation, and that Moses gave all the rest. This would be strange if true. That this may appear, I read from the 22d chapter of Matthew. We read from the 34th verse to the 40th inclusive: "But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together. And one of them, a lawyer, asked him a question, tempting him, Master, which is the great commandment in the law? And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this: thou shalt love thy neighbour as thyself. On these two commandments hangeth the whole law and the prophets." The Savior, being commentator on the subject in hand, would indicate that if God was

the author simply of the Ten Commandments, then Moses was a better lawgiver than God himself, since the greatest of the commandments were not in the Ten, but were in those other parts ascribed to Moses. It is evident to every thinking person that this is a very narrow view. We have already seen that Jesus regarded the communication through Moses to have come from God, and that, therefore, what he had said to men by that inspiration was just as divine as the utterances of Jehovah from the summit of Mount Sinai. In Malachi 4: 4, God says, "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, even statutes and judgments." This plainly declares that what Moses gave to them was not his law, was not his covenant, but was God's law. There was no division made in it. As a whole it is declared to be that of God. In Daniel 9: 8-11, we have the confession and prayer of that man of God. He says, "O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God belongeth mercies and forgivenesses, for we have rebelled against him;

neither have we obeyed the voice of the Lord our God, to walk in his laws which is set before us by his servants the prophets. Yea, all Israel have transgressed thy law, even turning aside, that they should not obey thy voice: therefore hath the curse been poured out upon us and the oath that is written in the law of Moses a servant of God, for we have sinned against him." In this we have the view of the inspired Daniel, that what God has said by the prophets or by Moses is of God and not of men. These servants have simply been the divine agents through whom the communication was made.

In Deuteronomy 4: 1-5 inclusive, we have a statement which shows how Moses understood the matter. We read: "And now, O Israel, hearken unto the statutes and unto the judgments, which I teach you for to do them; that ye may live and go in and possess the land which the Lord, the God of your fathers, giveth you. Ye shall not add unto the word of which I command you, neither shall ye diminish from it, that ye may keep the commandments of the Lord your God which I command you. Your eyes have seen what the

Lord did because of Baal-Peor: for all the men that followed Baal-Peor, the Lord thy God hath destroyed them from the midst of them. But ye that did cleave unto the Lord your God are alive every one of you this day. Behold, I have taught you statutes and judgments, even as the Lord my God commanded me that ye do so in the midst of the land whither ye go in to possess it." But it would be out of place to multiply evidences upon this point. It is simply certain, if words are to be understood, that Moses was spokesman for God to that people; that God loved him and trusted him and commissioned him and through him gave laws to the people. In Jeremiah 15:1, we have a statement which is equaled by a large number of references from the Bible indicating God's view of Moses. We read: "Then said the Lord unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight and let them go forth." Reference is here made to supplication, indicating that if it was possible for Israel to be released from the results of their wickedness, the petitions of such men as Moses and Samuel would secure to them God's par-

don. These are presented to us, therefore, as the very acme of purity, of righteousness and of nearness to God.

After Moses had gone to his rest and the law which he gave had nearly served its purpose, as a pedagogue to prepare that people for the acceptance of the Christ, and of the last covenant which God would make with men, Moses was called back from his peaceful rest, not now to stand on Nebo's summit and view the earthly Canaan, but with Elijah to sit with Christ on the Mount of Transfiguration, and to consider with him the coming conflict of the cross on Calvary, and to catch the outlines, and to behold the glory of the coming day of the world's complete redemption. Moses coming from the under world, Elijah from that heaven to which he had been borne by a chariot of fire, Peter, James and John, the best representatives from the earth, are to accord, that day, the glory of all kingdoms to the Christ, as God manifest in the flesh. When the clouds were gone and the men have returned to themselves again, Moses and Elijah had bowed themselves out of the presence of the Son of God. We have now parted from him to meet him not again until

we shall stand with the delivered host, not in the land of earthly promise, but in the Canaan of eternal rest.

Poet, prophet, warrior, to thee is given
The grandest honors of earth and heaven;
The hard and rarest union which can be,
Next that of Godhead and humanity.

Sleep on! Rest, quiet as thy conscience, take,
For though thou sleep'st thyself, thy God 's awake.
Above the subtle foldings of the sky,
Above the well-set orbs' soft harmony;
Above those petty lamps that gild the night,
There is a place o'erflown with hallowed light;
Where heaven, as if it left itself behind,
Is stretched out far, nor its own bounds can find:
Here peaceful flames swell up the sacred place,
Nor can the glory contain itself in th' endless space.

For there no twilight of the sun's dull ray
Glimmers upon the pure and native day,
No pale-faced moon does in stolen beams appear,
Or with dim taper scatters darkness there.

On no smooth sphere the restless seasons slide,
No cycling motion doth swift time divide;
Nothing is there to come, and nothing past,
But an eternal now does always last.

Angels, they say, brought the famed chapel there,
And bore the sacred load in triumph through the air.
But surer much they brought thee there, and they,
And thou, their charge, went singing all the way.

221.92
M91du Dungan, David Roberts,
Moses : the man of
God

221.92
M91du Dungan, David Roberts,
Moses : the man of
God

Bethel Seminary Library
3949 Bethel Drive
St. Paul, Minn. 55112

DEMCO

W7-DJF-812